

RELIGIOUS EDUCATION

A PLATFORM FOR THE FREE DISCUSSION OF
ISSUES IN THE FIELD OF RELIGION AND
THEIR BEARING ON EDUCATION

MAY - JUNE 1955



DEVELOPMENTAL FACTORS IN A MATURE FAITH

ABSTRACTS OF DOCTORAL DISSERTATIONS IN RELIGIOUS EDUCATION,
1953 - 1954

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FIFTY YEARS OF CONTINUOUS PUBLICATION

This issue of *Religious Education* is marked Volume L, Number 3. It comes from the press as the 1955 May-June issue.

In April 1906, Volume I, Number 1, came from the press. It was the March-April issue of that year.

During the half century between these two issues much has happened in the world, in the nation, in the Religious Education Association, and to the magazine itself. One can agree with the scientist who wrote "Nothing is constant except a constant change." Yes, many changes have taken place.

But in reading back issues of *Religious Education* one is impressed with some "items" which have not changed.

The first editorial in *Religious Education* (in Volume I, Number 1) states:

The Religious Education Association stands for practice rather than theory, experience rather than speculation. . . . It has united religious workers of all classes and has made itself a clearing house for their ideas. . . . Its hand is stretched out to every sincere effort to make education more religious and to make religion more educational. . . .

The first issue of its newly established Journal is but another evidence of its determination to be of practical use in the religious world. . . . *Religious Education*, like the Association by which it is issued, will not be academic, but practical. . . . Its columns are at the disposition of any member whose experience is calculated to assist another in the solution of the problems of the realization of the purposes of Religious Education. Its field is as broad as the Association itself. . . . The problem of training boys and girls in the fundamentals of religion and morality is one of ever growing complexity, and can be satisfactorily answered only through tempering ideals and theories with patience and experience. . . .

For its policy *Religious Education* adopts no educational panacea or religious philosophy. It is a Journal of the Association, not an organ of any particular man or group of men. Its mission, clear and imperative, is to be read in its name. Its service will be limited only by its contribution to the cause the Religious Education Association represents.

Religious Education has recorded many "mountain top" experiences since this first editorial. It has also reported many "difficult problems" which thus far have not been solved. But throughout its history it has tried to reflect the Religious Education Association in the latter's endeavor to:

- (1) Pioneer in crystallizing significant issues of religious education.
- (2) Provide fellowship of individuals from many groups, not as representatives of organizations but as persons who are concerned about integrating religion and education. (This Journal is ever in search of articles which reflect these concerns).
- (3) Sponsor seminars in exploring particular issues or in undertaking projects of national or local concern.
- (4) Hold a national convention on some theme or issue of fundamental importance to the development of religious education in America.

A rich heritage has been received from those who have served through the Religious Education Association. Complex issues are facing those who take religious education seriously. Rewarding experiences await those practical idealists who venture together in carrying on the work of the Religious Education Association.

—The Editorial Committee

DEVELOPMENTAL FACTORS IN THE GROWTH OF A MATURE FAITH

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Introduction

THE PRESENT article is part of a larger study, soon to be published, provisionally entitled *The Nature and Varieties of Religious Change*. The research on which it is based was made possible by a three-year grant from the Carnegie Corporation of New York. The project was under the guidance of Henry Alexander Murray, Professor of Clinical Psychology in Harvard University. George H. Williams, Acting Dean of Harvard Divinity School, acted as co-advisor.

Examination of many of the empirical studies of religion carried out during the last half-century disclosed that none attempted a broad description or analysis of the religious beliefs and experiences of individuals. Since a systematic and detailed investigation of varied aspects of religiousness had never been made, it seemed that such a study of the religion of the individual might contribute something to our understanding of the contemporary religious situation, as well as making a contribution to social science. In addition to a description of religion based on the five closely inter-related categories of beliefs, sentiments, knowledge, behavior, and experience, it seemed that it would be highly useful to learn what supernatural and traditional factors remain in the belief patterns of the individual, and what if anything has been substituted for such factors when they have decreased or disappeared. Has supernaturalism been stripped of all but vague ideas of God and Immortality? How many different conceptions are included in the word "God"? How much is left of the original "Articles of Faith" in the thinking of the individual communicant rather than in the pronouncements of the religious institution? How intense and stable are the attachments to the beliefs which people currently avow? To what extent do existing religious sentiments influence and interpenetrate with other

values? To what extent do they motivate or modify behavior?

Such questions as the foregoing led to a structure of hypotheses to guide the research; the essential points are as follows: There has been a change in the character of the religion of contemporary North Americans, reflected primarily in the presence of fewer supernatural components. The changes—the loss or decline of supernatural and traditional factors and their replacement by others—may be functionally and meaningfully connected with changing concepts of the self and of society. Far from happening in isolation, religious changes may prove to be inter-related in two dimensions: horizontally, in that they are intimately associated with changes in personal and cultural values; and vertically, in that a change in one religious belief will involve changes in other beliefs, sentiments, and experiences in the religious area.

After a pilot study had been made with fifty research subjects and after noting the considerable shortcomings of the most frequently used methods in empirical religious research—tests, scales, and questionnaires—an interview-guide was constructed, to serve as framework for a series of intensive interviews conducted on a person-to-person basis. Our present research instrument combines the objectivity, extensiveness, and form of the questionnaire method with the subjectivity, intensiveness, flexibility, and depth of the personal interview. Some of the weaknesses of the long interview, such as the investigator's own projections and other distortions that can enter into both the raw material and the interpretations, were placed under control by subjecting all the material to intensive analysis and detailed rating of 60 variables by two or more judges, as a preliminary to more discursive treatment.

Two hundred persons were interviewed

for from six to twelve hours each — some of the interview series running over 20 hours per person. The interview series was designed in such a way that the first one or two sessions are devoted to an exploration of the subject's personal and social philosophy — concepts of the self, of relationships, of society, of moral structure. This last topic serves as a natural transition to the conclusion of all aspects of the individual's religious life and experience.

No subject knew in advance that the main theme of the interview series was to be religion. In this way, we avoided getting a preponderance of religiously articulate and interested people, and at the same time succeeded in interviewing many people who were uninterested in religion, and whom we might otherwise have failed to secure as subjects. Furthermore, since we explore the subject's personal and social philosophy before venturing into the religious area, it is not until one or two interview sessions are completed that he becomes aware of the religious scope of the study. Thus we have been able to observe the completely unsolicited appearance of religious factors in the first part, noting the degree of penetration of religious values into traditionally non-religious areas.

The panel of 200 research subjects represents varied backgrounds. There are fifteen Protestant denominations represented, in addition to Roman Catholic, Orthodox and Reform Judaism, and Eastern Orthodoxy. There are theists, humanists, agnostics, atheists. They represent a variety and range not only in religious background and experience but also in age, education, sex, marital status, occupation. There are salesmen, teachers, insurance agents, secretaries, housewives, janitors, dentists, lawyers, bartenders, doctors, policemen, students, engineers, clergymen, factory workers; male and female, young and old, married and single. In selecting them, a distribution scheme designed to secure variety and range but not representation according to any population ratios, was followed with some care. We have not tried to generalize from the panel of research subjects to the population at large. Percentiles

have been worked out in order to describe the panel effectively. For example, 33% believe in the divinity of Jesus; 33% in personal immortality. Eighty-two per cent formerly believed in a personal God, and 18% had some other concept. Now these figures are exactly reversed: only 18% believe in a personal God; 82% have some other Deity concept, or are agnostic, or atheistic. More sophisticated statistical procedures, such as the correlation matrix and the cluster analysis, are used to explore the interrelations between religious values and personality variables. At the other extreme, intensive case studies enrich our understanding of the function of religion in the individual life by illustrating a kind of behavior that will be used again — though we may not know with what frequency or intensity it will recur.

This may be the first time such a study of all aspects of the individual's religion has been made on an informal but structured and intensive person-to-person level. Our subjects have talked freely, fully, intimately. This may be due not merely to the advantages of the interview over the written questionnaire or biography, but to the circumstances under which the interview series are held — in comfort and informality, and with genuine interest, appreciation, and receptivity expressed by the interviewer. The interview series is much more than a means to collect information; it becomes an important interpersonal relationship. Many people do not really know what they think about these topics, and would no doubt be unable to give more than a perfunctory answer in a brief interview. Not only are they assisted and encouraged by guided discussions, but over the period of days and sometimes weeks of the interview series they have a chance to reflect at leisure upon the total area of personal values, of basic beliefs and sentiments. Much of this process is unconscious, and goes on parallel to the development of the relationship between interviewer and interviewee.

From the experience of many subject-interviewer relationships I have learned that the interviewer must be able truly to receive.

That is, the subject must feel that what he is saying is being taken in, absorbed, understood, and not merely recorded. And even more than this, the subject wants to feel that the interviewer can understand some of the things he is trying to get at even if he cannot find the words for them. However, the interviewer must also be able to give as well as receive; he needs to be a good backboard from which to bounce back ideas, rather than being entirely receptive and passive.

The interview experience has for many subjects an integrating, holistic effect. One expressed it this way: "Going through the interview sessions had a strongly integrative effect on me. It was remarkably like prayer. By helping me sort out my values and look deeply within myself, you were helping me to pray."

Concepts of Deity

Almost all of our subjects are "in process" religiously. Their religious change has been sometimes concentrated, sometimes diffuse; sometimes in the past as well as continuing in the present; and often indicated for the future, for in many cases we can predict the direction and intensity of change. Even those few subjects (18%) who seem to show no change in their major belief object, the Deity, have gone through or are going through a process of change—variations in the more subtle spheres of intensity and valuation and of degree of relevance of such belief objects to the centers of the individual life.

"Developmental factors in the growth of a mature faith," the title of this article, is one of several themes that emerged from analysis of the material gathered in the course of the research. In treating this theme, we focus upon the problem of why the concrete or pictorial view of Deity so frequent in childhood can be changed for some people into a spiritualized or abstract concept in later years, while for others it is lost altogether.

Eighteen per cent of our subjects continue to hold anthropomorphic, personal, almost pictorial concepts of God. Though they represent the "learned" or "inherited" or creedal ideas of Deity, we find considerable variation among them. Some believe in a glorified,

seeable, knowable man with a tangible body, the literal father of the spirits of men. Others conceive of God as the father who knows best, who can be approached in prayer, and who proves his personal interest in us by having become Jesus Christ. Yet for most of these 18% who have preserved more or less intact their early beliefs, though the content may still be influenced by some traditional denominational position, the verbalized form at least has been fashioned and re-fashioned by their personal thought and experience.

Forty-five per cent of our subjects have depersonalized and "de-concretized" their ideas of God learned and accepted in childhood, reformulating them in terms more meaningful to their needs and experiences. Some of these think of God as one, omnipotent, and eternal, though never in the image of a person. Other concepts range from "a vague kind of God, connected with being good, within yourself," to "a power that works through conscience" and "a superior force that governs men's lives."

Some are able to attribute the changes in their Deity imagery to specific events or others factors in their past life. One, a Christian Scientist, thought that the type and quality of her belief had been affected by her increasing independence of her family, particularly of her mother. For a former Roman Catholic, the beginnings of doubt were associated with the felt inadequacy of the confessional experience. Almost everything—creed and worship—declined along with his loss of belief in the function of the priesthood. Yet his deep-rooted need for order in the universe prevented loss of belief in God, making of God, for him, the Creator and Bestower and Maintainer of order in the universe. A physicist, who is an Episcopalian, lost all faith in a personal God largely through the influence of science, even to the extent of becoming atheistic for a number of years. Finally seeing that even experimental science seemed aimed ultimately at destruction, he felt a need for God as Judge, for God as the Universe itself. These and the remainder of the 45% who derived some spiritualized concept of God, stopped short

of rejection or loss of belief, and instead made some kind of re-formulation in terms which satisfied their changing outlook on life.

Agnostic or Atheistic Concepts

Some of our subjects, however, became agnostic or atheistic. Thirty-seven per cent disclaim all belief, or simply do not know, or attempt to work out either some kind of intellectualized ultimate entity or reasonings and justifications for not-knowing. They too look to past experiences for reasons for their denial or for their not-knowing. A young Russian Orthodox housewife tells us that even as a child she sensed that religion never really meant much to her parents, though they observed the expected custom of seeing to it that she received some religious education. Today she feels that her religious training should have been started before the age of seven; that beginning so late, it failed to "take." We can also see, in examining her responses, a growing impatience with what she called "the medieval barbarism" which she encountered in her church. These factors do not completely explain her loss of belief. For a more complete explanation, we would have to explore further the nature of her relationship with her father. "I used to be terrified to walk into my father's study to confess my sins to him," she tells us. It is possible that gradually, after he took on the role of priest as her confessor, she experienced a growing need to reject him. Though she is not conscious of the possibility of having identified father, priest, and God, she may have needed to reject the ideas of God and priest in order to become free of her father.

Conflicting Concepts

For another young housewife, of Methodist background, the idea of a benevolent God, held since early childhood, came into insoluble conflict with the fearful teachings about hellfire and damnation which she encountered in her early teens. A twenty-nine year old teacher lost all belief after a loving, protecting Father Almighty permitted indiscriminate loss and survival in a naval bombing attack (to be discussed further, below).

Some of these people had a concept of God that would not tolerate changes in experience. God was all-loving, all-protecting; and a catastrophic experience that seemed to deny his protection or his loving kindness, that took place outside it, shook the belief. The benevolent God who permitted senseless holocausts in this life seemed just as contradictory as the benevolent God who fore-ordained the holocaust—the fires of hell—in the life to come. Neither God concept could survive, nor could the God who was too harsh, too frighteningly immediate.

Jung holds that personality maturity includes a satisfactory adjustment to a cosmic setting which is conceived of in spiritual terms. Even a neurotic episode, according to Jung, may be a crisis of development advancing toward a more adequate stage of the personality than any it has previously reached. As we examine the responses of our subjects, we can see some of the factors that have been instrumental in their changes in belief, and some of the ways by which they have sought adjustment and integration, sometimes with, sometimes without the "cosmic setting," and often advancing toward "a more adequate stage of the personality." When they reach a level of broadening interests, a level higher and wider on which the personality reaches more closely toward integration, some of them discover that their religious beliefs have been all along at a simple, sometimes immature level, while other values in their personality—interpersonal and cultural experiences and the whole subjective life—have been at a higher intellectual level. When this awareness comes about, there are two directions in which the religious life may develop.

I

The individual can attempt to intellectualize the old belief, to bring it from an emotional to a rational, intellectual level—though he may discover that in the sphere of religion, the emotional aspect is the more important. Frequently this process can be facilitated by a movement, which may go on quite subconsciously, away from the literal, concrete meaning of symbols, to an in-

creasingly more abstract interpretation. But the longer the symbol and its meaning are kept in conceptive contact, the more rigid becomes the identification. The meaning must be relaxed, loosened, so that with the passage of time and the acquisition of maturity, the symbols may become less concrete, less literal, more abstract.

II

In an alternative reaction, the individual may throw away his old belief as being no longer suited to the "new man," no longer satisfying his more mature needs. The learned or transmitted conception of God acquired in childhood—the heavenly, loving, protecting though punishing Father—becomes untenable, with no possibility for a modified concept to take its place.

This rejection of the old belief is highlighted vividly in the experience of Roger M., a former Roman Catholic. "I am now an absolute atheist," Roger said during his interview series. "I consider myself an atheist, not an agnostic. There has to be factual proof for a God to offset the factual proof for no God. Till then, we must look to ourselves and regulate our own affairs. If I believed in God up to about twenty-two, and then became aware that there is no God, then this is what the world is like without a God; it was without one all the time. It would be interesting to see what the world would be like *with* a God."

Roger, who is now twenty-eight and a teacher of English, attributes his change in belief to his experiences in the Navy. He had accepted fully the Catholic doctrine about God learned at home, in church, and Sunday school—that God was the Father Almighty, loving and protecting, creator of heaven and earth—"just as it is in the Apostles' Creed," he adds. From the age of eight to eighteen Roger had served as an altar boy.

While in service in the Navy, the ship Roger was on was sunk in a surprise bombing attack by Japanese planes. "The indiscriminate loss of life—with no reason behind survival and non-survival, the stinkers living through it, and the good guys getting it—there seemed to be no plan, no reason;

there just couldn't be a God who would allow that; so there was no God. This wasn't immediate; it took some time. It was more than just rejecting a personal God, though I'm not sure just what I did reject. By a year and a half after the sinking, my atheism was firm. For the first six months after the sinking, I went to Church Sundays in San Francisco, but I gradually stopped. I started eating meat on Fridays then. Since this was forbidden by the Church, it was a vivid symbol and I made it obvious to my friends . . . getting rid of belief and so on rid me of many areas of fear and worry and feelings of insufficiency and sinfulness. I would say it was a completely refreshing and liberating experience."

While Roger pins his loss of faith on the meaninglessness and unpredictability of God's design as revealed in the bombing, we must accept his reasoning with reservations. Quite by chance, he later disclosed further data that seem to permit a different interpretation, though closely related to the bombing incident. After his interview series had been concluded and we were chatting about other things, Roger recalled something that he had failed to think of when we had previously discussed actions done under a religious motive: he had taken off his life jacket as the ship started to sink, and had given it to a young enlisted man standing near, who he knew could not swim. Then "I dove into the water and when I surfaced turned around and saw him clinging to the ship, afraid to jump. I didn't go far enough in just giving him my life-jacket. I should have stopped to give him a push; that would have saved his life. But he froze there, and went down with the ship. I'll never forget the look of him hanging there as long as I live."

This painful recollection, suppressed during the interview itself, gives us a clue to the direction we might explore for other motivations for Roger's change. As an altar boy, he served and received communion every Sunday, and thus had to attend confession without fail at least every Saturday night. This pattern he followed for a full decade, to the age of eighteen, thus establishing a close identity between conscience,

priest, and God, partly through this emphasis upon the confessional. It may be that Roger, burdened by his cankering sense of guilt over his failure to take that one last step which would have kept his friend from death, had to put down God in order to put down his conscience.

A somewhat broader view of the factors underlying Roger's loss of faith would point to the likelihood of a continuing process of maturation and change in his personality which made modifications in his belief content imperative. But the belief may have been presented in an authoritarian context, and so no modifications were possible. When God could no longer be "all" to him, he had to be "none." We note that it was a year or so after the bombing and sinking episode that his "atheism was firm." He needed only such a catastrophe as he experienced in order to justify, by a process of retroactive rationalization, his rejection of a belief and whole pattern of values that may no longer have been in harmony with his changing needs and outlook.

Roger is the only subject we discovered who experienced some sudden catastrophic, traumatic event to which he directly—and perhaps, as we have indicated, mistakenly—traced his change or loss of faith. Nowhere have we discovered a "conversion" experience in the usual sense of that term, though we might call experiences like Roger's a "de-conversion." One fact emerges clearly from study of the responses of many subjects: the traumatic or disintegrating or thwarting factors, when present, were not concentrated in a single flash, such as the sudden bombing attack so crucial for Roger, but were present in the environment, in the background, in the long-range experience and relationships. It is frequently such factors as these, working unobtrusively upon the personality, that are later responsible for change or loss of belief—and for the acquisition of belief as well.

Although such subjects as Roger may have lost their faith in God, they seem to have preserved the moral standards and ethical ideals that had become part of their mental and emotional equipment and part of their

behavioral set, in conjunction with the simple level of religion during their childhood. Such standards and ideals may not be dependent on the conscious maintaining of an attitude of knowing, loving, fearing, needing, towards a theistic being; or such standards and ideals may have become autonomous and independent of the object of belief, by the time belief in a theistic being had been lost. Consequently, it seems possible for rejection of the belief of the earlier years to occur without resulting in any emotional or behavioral disturbance.

Changes in Belief

In many cases, as we have noted, the motivations for change in belief may be unconscious. Years, sometimes decades pass following the major change, such as modification or loss of the belief in God. Meanwhile, other changes take place, for the religious life and experience is a process, a constantly moving line of advance and retreat, progress and relapse, interest and indifference, stagnation and growth. Then quite unexpectedly, an individual may find himself in some circumstance, such as our interview series, in which he has the opportunity—and the challenge—to put into words something that may have gone on in the innermost places of his heart and personality without ever having come to the threshold of his awareness. Others deliberately embark upon a conscious process of religious search, which inevitably results in some degree of change, whether in content or in valuation. One may seek a tightly organized perfectionist system; another may strike out on an intellectual journey which may bring him out of a positivistic fundamentalist background to a relativistic or humanistic resting-place—or milestone—along the road.

In contrast to those who come to a new orientation through forces actively but often subconsciously at work and those who deliberately, consciously seek, we come upon some persons whose "religious doubts are not the result of any intellectual activity on his part, but rather the effect of a climate of skeptical opinion on a passive and receptive personality." A "climate of skeptical

opinion" seems to have been the habitat of many of our subjects at some period in their lives. The experience of one who lived in a rigorous climate of nihilism illustrates by a kind of reversed analogy some factors present in many experiences of religious change. Carl P. is that rarity, a genuine second-generation atheist. The atheism which he "inherited" from his parents is parallel, in our reversed analogy, to the theism to which the second generation customarily falls heir in our culture. Carl's father was utterly indifferent to religion, and had no interest in having his son learn any religious doctrine or associate himself with any religious group. Carl's mother prided herself on her avant-garde thinking, and was entirely successful in protecting her home and children against all contact with religious teaching. During his early years, Carl's exposure to religious ideas outside the home merely served to inject a militant element into his complete atheism. When Carl left home and went to college, the influence of his mother declined. His studies were for the most part scientific and had no effect, as such, on his belief or unbelief. However, within the last two years, after three years of marriage to a devout Roman Catholic, he has gradually changed from an atheistic, almost nihilistic position, to agnosticism.

Carl's experience recapitulates the experience of many others, and highlights the process for us in reverse. The militant atheism of his home environment, in our reversed analogy, represents the anthropomorphism with which most children are indoctrinated. Then, after the waning of parental influence, he is exposed intimately and intensively to the strong theism in the religious life of his wife. This, in our mirror-image, represents the waves of agnosticism, negativism, nihilism, and skepticism which wash upon the strand of consciousness and experience of most young adults during the most intensive period of their intellectual and spiritual maturation. Given Carl's background, personality, and educational and related experiences, his coming to rest — temporarily at least — in agnosticism as a derivation from his earlier atheism may be a most natural process.

Similarly, the mirror-reversed experience of the great number who have changed from a belief in a personal, pictorial Deity to something more generalized and spiritualized, and at the same time more individualistic, may be a natural and inevitable flow.

Conclusions

I

Eighty-two per cent of our subjects had at the beginning of their religious life a pictorial, personal, anthropomorphic Deity concept. The de-concretized, spiritualized concepts at which many of them have arrived tempt us to believe that some more spiritualized concept of God should be the concept taught in our churches and schools and homes. But the original concept of a personal, visualizable, interested, loving, protecting God may be just as natural for the early life of the individual as for the earliest phases of religion itself. Children seem to need concretization. Ideas which are to be part of their value system for life must, if presented to them as a very early stage of development, be presented in objective, concrete form. But as their thinking becomes more capable of abstraction, the pictorialism and personalization of the early concepts should become more abstract. The anthropomorphic belief seems to be the early, preliminary, structural stage through which they must progress to a more inclusive, less strictly defined concept. Emerging out of the early "concrete" religious imagery rather than starting beyond it, may be a desirable and necessary experience in the development of the individual.

This, however, poses a problem which has far-reaching implications for psychology and for religious education. Both formal religious teaching, and informal religious teaching in the home, present the anthropomorphic concepts of God; then these concepts are permitted to persist as long as they will, with the individual left to work out his own formulations with no assistance, or to reject the early concepts with no replacement. In view of the large number of our subjects who do not stop at a spiritualized concept

but go all the way to rejection or indifference, the question arises as to how the idea of the Divine can be abstracted, spiritualized, de-concretized without being weakened or lost. It seems that most persons we have encountered intend to repeat the experience they underwent themselves. That is, they will not teach their children the beliefs they now hold at this stage of their religious process, but will let the next generation acquire the traditional religious content, at the simplest level, of our characteristically or at least nominally Judeo-Christian culture, and then seek their own level of religious beliefs, behavior, and experience as they mature—with perhaps some anticipation that the children will eventually settle at their parents' present level. This indication is of course contrary to the traditional sociological concept of revolt by each succeeding generation against the values and beliefs of the former generation, expressed individually by the son's rejection of both the father and the father's God.

Perhaps it is inevitable that each generation will be exposed to the pictorial idea of God, which they will later have difficulty in de-concretizing. Yet the importance of the pictorial is felt in other areas of learning than those of religious imagery. We cannot ignore the evidence of the growing dependence on pictorial methods in education. An inescapable contemporary cultural trend is the association of the idea with the graven image, without which juxtaposition the child and the student—as well as the public—are not trusted to understand what they are told. Ideas are presented not through concepts framed in words, but in pictures.

Yet there is hope. The concrete, the pictorial, may be interpreted as the vessel which will convey meaning according to the receptive level of the child—in this instance, the meaning of God. The rigidity, the inelastic and unyielding nature of such imagery is often due to the nature of the relationships with those who present it or who represent it—parents, teachers, and clergy. As we realize more and more clearly the importance of the qualities of the *relationship* in the process of education and socialization, we

may be in a better position, as the individual pushes on towards maturity and consistency, to help him change the idea of God without weakening or destroying it, to refashion the container without losing the contents.

II

The nature of the relationship can be so crucial that we examined with particular care the history of all our agnostic subjects. For convenience we selected a sub-group of those who came from Protestant fundamentalist backgrounds. Ninety per cent of them experienced environments or relationships—particularly with parents—which lacked supportive, integrating values for development, or which were rigid and absolutist. We also examined the data of these subjects for other variables that we might expect to find significantly related to degree of fundamentalism or of anthropomorphism—namely, educational level and socio-economic status—but found no significant relationship. After provisionally eliminating such factors, we can say that among persons from fundamentalist Protestant backgrounds, we can observe indications of a direct relationship between the nature of early family atmosphere and characteristics—deprived or non-deprived, happy or unhappy, rigid or permissive—and the direction, amount, and kind of change in theistic belief. In fundamentalist Protestant homes, if the early environment is basically unhappy or otherwise traumatic—where there is deprivation of love, of support; or rigid relationships and hence rigid transmission of inelastic, externalized values—the seed for future agnosticism may have been sown. Under such circumstances, future religious development may be blocked and the transmitted values may at some time have to be rejected when they cannot be transformed and re-interpreted, in order to make way for consistency.

While the implications of this finding for religious change in persons of other backgrounds than fundamentalist Protestant suggests a fruitful line of investigation, there is special value in our closer look at this sub-group of ex-fundamentalist agnostics. For in a fundamentalist church or community, the

content of religion transmitted from generation to generation consists almost exclusively of supernatural and creedal concepts. The transmission of religious values through such a closed community may cause one whole area of transmitted sentiments to be out of synchronization with other sentiments "caught" or transmitted from the wider community. The individual is caught in the disequilibrium caused by this cultural lag, and tries to restore balance and consistency. The very imbalance can in itself be a spiritually dynamic force urging the individual on to reformulation, revision, and sometimes fresh creativity in the closely related spheres of religious and social values. Often, however, as the individual works his way out of a position which may be intolerable both logically and psychically, he over-compensates; he passes beyond the line separating re-interpretation and revision from rejection and loss. For some, this is a point of no return. For others, the result is not so much a loss of faith as a suspension of faith.

John Weller is one of those who traveled from fundamentalism to a "suspension of faith." After breaking away from the fundamentalist community, both geographically

and psychically, he began to gain a new comprehension of what the individual can be, what the world is really like, and how the individual most effectively relates to his world. When man had become, for Weller, an autonomous, unified organism relating himself consistently with his context, and God had become the "gods" of "respect for the rights of others, trust for the life that is ours," he had to modify his old conceptions of the religious community, its God, and its values. Although intellectual emancipation could take place, Weller's emotional attachment to the church which still insisted on its authority and on its barriers against the "world," and to the God who damned or saved arbitrarily, had been too rigid. The absolutist God, the absolutist religious community—and the absolutist father—could not be spiritualized or re-interpreted in his thinking. Yet Weller had to push on towards inner consistency. Since modification of the inconsistent elements, while necessary and possible intellectually, was impossible emotionally, they had to be swept away to clear the path to that consistency and integration, unity and maturity which are the natural goals of the developing Self.

OBSERVATIONS ON THE MEASUREMENT OF MORAL CHARACTER

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THE TITLE of this essay immediately suggests two questions: "What do we mean by measurement?" and "What do we mean by moral character?" These are fundamental questions, because our answers to them will determine to a large extent our mode of approach to the key problems in this area, how they should be studied, and indeed, the "facts" or "findings" that will eventually result from our research efforts. The purpose of this essay is to review two major developments in psychological theory and measurement in America, to indicate some of their inadequacies in terms of our interests, and to consider some of the basic problems which must be faced if we are to measure moral character effectively.

The history of scientific attempts to gain a truer understanding of man and his behavior is roughly analogous to the old story about the blind men who tried to describe an elephant. As you will recall, one blind man said that the elephant was like a tree, another said that it was like a rope, or like a wall, and so on, depending on each man's very limited approach to the study of elephants. If the blind men could see, they would immediately recognize the inadequacy of their findings. In studying areas like moral character, we also cannot see the "whole elephant" because of our limited knowledge and understanding. But we do have certain safeguards to minimize our errors, such as the examination of our assumptions about both the phenomena we set out to investigate and the appropriateness of our methods of measurement.

The "Objective Testing" Approach

There are different views on how to measure, for example, moral character, or religious behavior, or ethical values, but to understand any viewpoint it is necessary first to examine the ideas that lie behind it. One major line

of thought grew out of certain ideas that were set forth shortly after the turn of the present century. At that time a large group of psychologists in America were struggling to break away from the "armchair psychologists" and—even worse—the "philosophers," and tried to be as different from them as possible. At that time, when the main outlines of psychology as a field of study were being set, strong emphasis was placed on being scientific. And what did it mean to be "scientific"? Too often it meant taking over, hook, line and sinker, the concepts and methods of the physical sciences, regardless of whether they really applied to the study of human behavior. This practice led to a rather consistent set of ideas—both as to what man is like and how his characteristics might be studied and measured.

In general terms, the approach taken by this group was to apply the nineteenth century mechanistic concepts and methods to the study of human behavior. As a consequence, it was assumed that man is essentially a physicalistic machine. It was also assumed that the various characteristics of this machine were independent, so that one could study thinking, emotion, or learning as independent entities or processes in isolation from the others. A related assumption was that the total individual could be described by adding together all of his different traits or characteristics. Thus the early Behaviorists believed that man's complex behavior was no more than the totality of all of his "conditioned responses" wired together by his "neural connections." A third assumption was that an individual could be studied in isolation, and that his characteristics were stable in the sense of being uninfluenced by surrounding conditions, much as the weight of a piece of iron is relatively independent of its locale. Thus, for example, a child's

I.Q. was supposed to be constant, regardless of the extent of intellectual stimulation in his family or cultural group, or his motivations to learn academic skills.

For measurement, this meant that if a person behaves in one situation in a certain way he will behave the same way in others, so that one can measure his behavior in a test situation and know how he will behave away from it. Also, the behavior studied must be objective and quantifiable — otherwise it was not worthy to be included as material in the edifice of the new science of psychology. Thus, one of the core tenets of early behaviorism was that at least two observers must be able to record any behavioral event, and be able to obtain objective measures of it. This was done partly to obtain "scientific" data, and partly to purge psychology of any mentalistic, personalistic, or subjective aspects that characterized much of the psychological and philosophical thinking of that time. Unfortunately, these ideas regarding the nature of man and of its measurement had the effect of excluding from study all of the unseeable inner determinants of behavior, such as character structure, which keeps man from being subject to the whims of external stimulus conditions.

These mechanistic assumptions led directly to the development of a stimulus-response psychology which extended beyond the confines of the experimental laboratory. This view was bound to influence the objective (paper and pencil) testing movement that developed in this country during that period. The effect of these ideas is most clearly seen in the rationale underlying the objective testing of achievement, intelligence, and personality. Within this framework the test administrator presents the subject with controlled stimuli (standardized test items) and then applies some objective measure to the responses (the answers) given by the person taking the test. This approach and method has the advantage of providing quantitative data which can be processed easily.

But the convenience of easy quantification does not necessarily constitute the justification of a method. One's confidence in purely objective measurements is shaken if

he asks such questions as, "Do the test items mean the same thing to everyone who took the test?" or "Was everyone equally motivated to do well on the test?" But a still more fundamental question has to do with the degree of correspondence between a person's test-taking behavior and his actual behavior in some real situation. A specific example of this question is, "If a person gets a high score on a test of ethical values, does he actually behave ethically in his dealings with other people?"

If this question is put as a criticism, it applies to those paper and pencil tests which claim to measure personality, character, or ethical attitudes and values. This is because the person taking the test may know the "proper" answer, and if he chooses to do so, may give that answer, regardless of whether it is really true for him. Thus one sometimes finds that, on some personality tests, only a delinquent or a psychopath ever gets the perfect normal score — since nobody is in reality that perfect, and a person must lie to say that he is. We must require more of a test than the fact that it provides an easy means of obtaining quantitative data with little expenditure of time and effort.

Our second question was concerned with what is meant by moral character. As a consequence of the limitations of the mechanistic assumptions and methods, little consideration was given to the study of character. It was mentioned earlier that, in a strict behavioristic or stimulus-response psychology, it was necessary that the behavior in question could be measured objectively. Although one can measure reaction-time, how can one see moral character, or apply a foot-ruler to religious attitudes? It is hard to do, and so many psychologists did not concern themselves with such problems. Others attempted to study personality (rather than character) in terms of the person's "social stimulus value." That is to say, regardless of what a person might be underneath, what kind of stimulus was he in terms of the responses he evoked in other persons? Thus, if the responses of others could be measured, then the stimulus-response equation could be solved. It is not surprising, then, that this

approach should neglect the inner determination of behavior, which are of central importance in the area of religion, ethics, and values.

Perhaps a final point will illustrate the inadequacy of the stimulus-response psychology for our purposes today, regardless of whether a tremendous amount of data was collected that bore on stimulus-response relationships in the areas of learning and personality development. It is true that, on the basis of such data, some answers are available to the question, "Given this stimulus situation, how will this person respond?" But the central concern of parents, educators, religious leaders, and in fact of society in general, is a rather different question: it is, "In the *absence* of this stimulus situation, how will this person respond?" Thus the parent really asks, "Will my child behave properly when I am not around to guide, reward, or punish him?" The educator asks, "Will my pupils profit by what they have learned after they leave my class?" And the religious leader asks, "Will the members of my congregation live up to their religious and ethical standards — when no one is looking?"

It has been necessary to examine carefully the nature and consequences of the mechanistic psychology for several reasons. One reason is that this viewpoint had a profound influence in determining the broad outlines of psychology during the early phases of its development in this country, and one often finds derivatives of its influence implicit in current psychological thinking. Another reason for examining this viewpoint is that, on the basis of its theoretical assumptions, certain methods were developed to obtain data in accordance with those assumptions. Such methods may persist long after the assumptions are no longer held and, because the methods are ready at hand, they may be used in trying to answer questions for which they are not suitable. When this occurs, the "facts" obtained may have a surface meaning only, and not really bear on the questions the investigator is trying to answer. An example of this was mentioned in discussing the "objective" measurement of personality adjustment.

In any case it is increasingly clear, even to psychologists, that an adequate understanding of man's behavior cannot be based solely upon the assumption that man is a passive machine, with his actions determined by external stimuli. Within the field of psychology a number of vigorous reactions have set in against the overly-simple mechanistic view. The pendulum then began to swing in the opposite direction. And, for the last two or three decades, the attempts to correct for the deficiencies of the earlier point of view have been gaining in strength and general influence. Representative examples include the work of the clinical psychologist, who must deal with the behavior of total individuals, of the gestalt-oriented psychologist interested in the more complicated mental processes such as thinking and problem solving, and of the social psychologist interested in studying the organization and dynamics of behavior in small groups. In each of these cases, the attempt was made to broaden the base of psychology so that it is able to deal more adequately with human behavior as we see it every day.

Various related disciplines have also emphasized the importance of those aspects of behavior which can no longer be ignored by the psychologist. For example, psychoanalytic theorists have stressed the importance of a person's ability to establish and maintain successful interpersonal relationships and the role of his ego-structure in regulating his behavior. Such factors as these largely determine whether he will behave maturely or neurotically. Similarly, cultural anthropologists have found that the pattern of socialization pressures in different societies results in the development of character structures which may differ radically from society to society, and that these societal patterns remain quite stable regardless of changes in environmental pressures. Although the interests and emphases of these disciplines may vary, they all hold in common the belief that certain inner determinants of behavior must be considered if we are to understand man's behavior.

The very fact that new theories of human behavior are being developed is important

in any consideration of the measurement of moral character, because measurement is not separate from the rest of the scientific process. The growth of knowledge is circular. For instance, the views and beliefs of the investigator as to what are the important aspects of the phenomenon he is studying will determine which facts he pays attention to in building his theories. His theories will tend to dictate his methods of investigation. And, to some extent, his methods will determine which new facts he discovers. The new facts will, in turn, influence his theories, and so on. Thus, it is necessary to examine one's assumptions and methods, in order to increase the likelihood of obtaining those "facts" which are meaningful and relevant in terms of his research needs and purposes.

The "Projective Method" Approach

We have already seen how the physicalistic-mechanistic ideal led to certain notions of man's behavior and how it might be measured. A parallel example of the influence of underlying concepts on methods of measurement is seen in the development of the projective techniques. These techniques or methods were not developed in a theoretical vacuum. In their case, certain aspects of psychoanalytic theory lay behind them, such as the assumption that there are recesses to man's mind of which man himself may not be aware, and that the "repressed" or "unconscious" fears and wishes play a crucial role in determining behavior and adjustment. The projective methods were developed in order to provide information about a person's underlying thoughts or motives, which he ordinarily would not, or even could not, answer correctly on a test form or tell the investigator. Thus the information obtained by projective methods bears directly on the theory which led to their development and refinement.

Typical examples of popular projective techniques include having a person describe what he sees in an ink-blot or tell a story to a picture. In such cases, where the person is encouraged to tell whatever comes to his mind, the data are usually qualitative and discursive, and the person taking the test may ramble from one topic to another. What a person says

about a picture of a boy looking at a violin will differ, of course, from what he says about a picture of a young man talking with an older man. But because the person telling the story can say (or not say) whatever he wishes in either case, the stories tend to have common themes. Thus, an investigator trained in these methods may learn a good deal from either story about the person's attitude toward his parents, or authority figures in society, or his regard for social norms, or whether the person is torn with emotional conflict, or the extent and nature of his ambitions, or the manner in which he arrives at personal decisions.

Projective methods thus give information about a person's character, as we commonly use this term. Because the person is not straitjacketed in responding to the test (e.g., marking a "yes" or "no" to a specific question), it is assumed that he must rely on himself, so that whatever he is tends to come out in terms of how he deals with the test. Or, in other words, when faced with the ink-blot or picture, the person necessarily "projects" some of his own thoughts and feelings into his description of it.

In the study of areas like character development, the objective and projective methods differ in several respects. In objective testing, the investigator, by the particular test he selects, determines ahead of time which specific aspects of behavior he wishes to measure. This aspect of specificity is much less apt to hold for projective testing, since although the investigator may present different ink-blot or pictures, much of the "answer" is determined by the person taking the test. Also, the ease of quantification of the data is usually a relatively simple matter when objective paper and pencil tests are used — anyone can count up the marks on the test form, but when projective tests are used, much greater skill and time are required to evaluate and interpret the data.

These two approaches also differ in a more fundamental respect. If the usefulness of paper and pencil objective tests is limited because the data from them are often "too superficial," it is also true that the usefulness of many projective tests is limited because the

data from them are often "too deep." This is because they were designed to see beneath the surface in order to provide information about a theory which was largely concerned with behavior pathology. Thus, projective methods were designed to serve roughly the same purpose for which x-rays are used in medicine. And, to continue this analogy, while x-rays provide valuable information, they also ignore a great deal that is equally important in terms of how the body functions. Projective techniques similarly tend to reveal more about the nature and organization of an individual's underlying impulses (and especially their pathological aspects), than about his ability to utilize his impulses constructively and harmoniously in actual behavior.

For practical purposes, then, we have available the objective test and projective test methods, the two major testing developments that may be used to measure moral character. Each has its advantages and limitations, and the strengths of one are the weaknesses of the other. If we then ask, "Do these two methods supplement each other sufficiently, so that together they make a complete set of tools for the measurement of moral character?"—the answer is "No."

Why not? The main reason is that these methods were not developed to measure those aspects of man's behavior which are of central importance to moral character in particular or religious education in general. The purpose of the objective tests was to provide quantitative measures of overt responses, taken at face value, in terms of a theory which precluded the possibility of studying man's inner life. The purpose of the projective tests, on the other hand, was to provide information about the "unconscious" side of man's inner life, on the basis of a theory which was concerned primarily with the roots of unhealthy or maladaptive behavior.

If the major available testing methods are inadequate for our purposes, we may ask where they fail, and what might be done to overcome their inadequacy. The present methods themselves should not be criticized, however, since they have often proved to be

successful in terms of the purposes for which they were designed. The fault lies, rather, in the inadequate views of the nature of man which led to the development of these testing methods.

The early mechanistic stimulus-response theory, as has been apparent for some time, was so limited for the sake of objectivity that the findings stemming from it were often either misleading or trivial. The early psychoanalytic theory was so concerned with neurotic behavior that it lost sight of the constructive and integrative forces within man. Thus, both theories ignored the large central questions of how healthy character structures are formed, and the conditions under which man develops inner resources so that he comes to act responsibly and ethically regardless of adverse pressures.

If adequate methods for measuring moral character are to be developed, the same series of steps must be taken that led to the development of the above mentioned objective and projective test methods. That is to say, appropriate and efficient measurement of moral character can be achieved only after adequate theories have been formulated and pertinent research questions asked and answered, so that sufficient knowledge is available to construct the measuring instruments. Although these several aspects of research overlap a good deal, the measurement phase tends to occur after the prior steps have been taken.

Basic Approach

The task of religious educators and others interested in these areas is not so formidable as it seems on first glance. Many psychologists and other behavioral scientists have been working to construct theories of behavior which gives central emphasis to the inner determinants of behavior—regardless of whether they use such terms as moral character. But leaders in religious education also can and should contribute to more adequate theoretical formulations of man and his behavior. The basic tenets of religion cannot be foreign to a theory which is able to encompass the essential characteristics of man. The central forces which have regulated men's

lives are as worthy of study and measurement as, say reactions to electric shock or the learning of nonsense syllables.

The apparent distance between the concerns of religious education and other disciplines is often exaggerated by differences in professional terminology and other superficialities. Although members of different groups may use different words, they often talk about the same or similar phenomena. For example, let us assume that religious education is committed to emphasis on "faith, hope, and love." (Many scientists would prefer to think of them as "variables.") In recent years, pediatricians working with infants, psychoanalysts working with neurotic adults, and psychologists working with animals, have also reported the great importance of these variables for healthy, integrative behavior. Thus, one step that should be taken toward the adequate measurement of moral character should be to collate the scattered but highly relevant findings from various disciplines which might be used to improve our present theories of man's behavior.

A related step would be to survey the large number of recent researches that have been concerned, directly or indirectly, with the adjustive and integrative aspects of human behavior. Within the last decade especially, several large scale, concerted research efforts have been made to study normal, healthy human development in children and adults in meaningful life contexts. A few of these researches include studies of the factors involved in the development of moral character, how children and adults learn to cope with, master, and utilize effectively physical handicaps, the reduction of inter-racial ten-

sions, the origins of creativity, and the manner in which children come to internalize and live by societal norms.

Researches of this type are thus making a substantial contribution to the development of more adequate theories of human behavior and are accumulating facts which pertain to them. But in order to carry out these studies, methods of measuring the inner dynamic and structural factors, such as are involved in moral character, also must be developed. This is being done, for example, by inventing ingenious methods of measuring behavior in meaningful interpersonal contexts and by refining some of the present instruments, such as the projective techniques, in order to study the more constructive forces underlying behavior. With relatively slight modifications, many of these newer methods can be adapted to measure moral character and other aspects of behavior of importance to religious education.

But, in the final analysis, one must take a hand in his own work. After the relevant theories, research findings and methods have been collected and sifted, they must be shaped into research programs which bear directly on the central concerns of religious education. It is here that leaders in religious education, in collaboration with trained research personnel, can contribute to both increased knowledge and development of measuring techniques which are appropriate for this field. The fruits of these efforts, however, will not be only an increased ability to make better measurements of moral character; they will also serve as a means to the more important end of increasing the effectiveness of religious education.

METHODS OF STUDYING ETHICAL DEVELOPMENT

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THE term "measurement" in connection with "ethical development" seems presumptuous if not preposterous. In any ultimate sense, it is a function of the Almighty; for any lesser being the rule is "Judge not, lest ye be judged." At the human level, the function is best exercised by a spiritual leader who talks with his parishioners and observes what they do. He knows by direct insight which are saints and which are sinners, what moral problems they have, and when he has helped them to grow in grace and strength.

At a still lower level, however, it would be helpful if we had at least crude and approximate means of finding out the moral as well as the intellectual effects of our teaching on our students. At present we can say with a fair degree of confidence, by means of tests, that Mr. A is a fine teacher of reading, Mr. B of mathematics, and Miss C of history. But suppose we knew also that the students of Miss C grew as much in one year in their ethical insight and behavior as students normally grow in three? Would not that significantly alter our estimate of what she had accomplished? Would not parents want their children to have Miss C as a teacher, no matter what she taught about history?

Of course, we make such judgments already, but only on the basis of our impression of the personality of the teacher, and only in isolated instances. I have known parents, for example, to insist on having their children take Latin, not because they valued Latin but because they were sure that Mr. X made every one of his students a better person. I respect such judgments, but they do not go far enough. Mr. X was so outstanding that anyone could sense that he was a "fine Christian gentleman." But parents commonly think of only one teacher in a school as having such influence: the one whose very presence reveals the saint. What they do not realize is that Messrs. A, B, and C, who look like very ordinary fellows, also

exert such influence, while Messrs. D, E, and F teach their subjects and nothing more. We do not want to single out individuals for praise or blame in this respect, but we do want to have schools pay some attention to this sort of development when they are evaluating the success of their programs.

I agree with Dr. Haggard in his article in this issue that we do not want to adopt an objective test of moral character and thus dispose of the problem. I also agree that projective tests can yield remarkable insights into certain aspects of personality and character in the hands of a trained psychologist, but even he must spend hours analyzing the protocols of one student; there are not enough such people to go around; and no two of them agree in their analyses — except in very rare studies. Moreover, I do not want to turn over this responsibility to a psychologist or a chaplain and leave teachers with the idea that they have no responsibility for studying the moral growth of their students. This is a game that all must play.

I

The techniques used need not be elaborate. I remember one school that formally adopted the objective "social sensitivity." Then they appointed a committee to find out what it meant and to see whether they could tell whether students were making any progress in this respect. Since most of the committee were social scientists, they soon became entangled in verbiage and no two could agree. Finally the shop teacher reared back and said: "Of course you chaps don't know what social sensitivity is because you never see it in your classes. That is the last place where I would look for it. But come down to the shop any day and I'll show you what it is."

They asked him indignantly what it meant in a shop. "Well, a boy cleans up the mess he makes. He puts his tools back as soon as he is through with them without waiting

for the end of a period. If another boy has trouble with an operation, he helps him or shows him how to do it." Without pausing for breath he reeled off some fourteen instances of behavior that we all agreed were socially sensitive, and he indicated that these were a mere sample.

Here, we thought, was at least one place in which we could get some evidence. We asked him to list all the instances of this sort that he could think of, select those that occurred most frequently, and classify them into not more than ten rather broad categories. He then made class lists with a column for each category. He intended, at the end of each class, to put a plus after the name of each student in the appropriate column for a positive instance of that behavior and a minus for a negative instance. He found that he was too busy between classes, but that he could get at least a fair sample by checking his lists at the close of the day. We told him that he need not mark his lists from then on until he retired, but to take a two-week sample at the beginning of the year and another at the end. He was not satisfied with this, so we extended it to three weeks. Very crude evidence indeed, but it showed real growth from the beginning of the year to the end, made him (and most of his fellow teachers) more conscious of this objective, and gave all of us a more realistic idea of what it meant.

II

Essentially this same technique has been developed into a powerful tool of research and supervision by John Flanagan of the American Institute for Research at the University of Pittsburgh. He calls it the "critical incidents" technique. I can illustrate how it works from a study I made at a medical school that had just established a new clinical program for third and fourth year medical students. The aim of the program was to reinstate some of the virtues of the old-fashioned family doctor: the kind who kept an eye on the health of a family and offered continuous and comprehensive medical care. The clinic ordinarily accepted only cases that required a course of treatment rather than a

single visit, and the same student, under the same supervisor, followed each case to the end.

I asked what particular qualities or types of behavior they wanted to develop in these students. Their first answer was, "We just want to make good doctors." That was not specific enough for an evaluator; he has to know what things good doctors do, and what they avoid doing. They then prepared an arm-chair statement of the virtues they wanted to develop, but I found it too vague and general to get hold of. To spell it out, we asked a panel of thirty outstanding physicians, representing all branches of medicine, each to donate one hour of his time to the medical school. The head of the new program and I interviewed them, asking each of them to recall incidents they had observed in which they had said to themselves, "That is good medicine!" or "That is bad medicine!" We recorded their anecdotes on disks, partly to avoid disturbing them by taking notes and partly to get an accurate and complete record of what they said.

They were astonishingly good at it and gave us hundreds of anecdotes, about equally divided between good and bad. Most of them, however, were too long to classify easily and contained material necessary to fill in the medical background but irrelevant to our purpose. We therefore played back the anecdotes and dictated a brief abstract of each one, telling only what the doctor did, and what sort of behavior the incident illustrated. If there was any doubt of this, we asked the doctor to give his own interpretation. These abstracts were typed, cut up into separate slips of paper, and then classified into categories. We tried to discard our own prior notions of good or bad medical practice and make a purely inductive classification, simply assembling all similar incidents into the same pile.

We had expected that about half the incidents would fall under the general heading of "basic knowledge and technical competence," but, strangely enough, they did not. They were well represented, but the big categories, in terms of numbers of incidents, were "doctor-patient relationships," "relationships

with other members of the medical team" (including nurses, technicians, pharmacists, manufacturers of prosthetic appliances, etc., as well as doctors), and "ethical behavior." Enough sub-heads were included under each main heading to make clear what types of behavior were involved, and the most important types were illustrated from our abstracts.

It was then easy enough to make a check-sheet for each student, with main and sub-heads represented only by catch-words (all of which were defined and illustrated in our manual) and two rows of boxes under each: those at the left for good practice, those at the right for bad. The supervising physicians were asked to classify enough illustrative incidents from our abstracts to make sure that they understood what we meant. At the close of their hospital rounds with students—in which the students were given real responsibility for the care of patients, although every step was corrected if they went wrong—the supervising physician took out his check sheets and recorded each good or bad incident he had observed in the appropriate boxes, merely by jotting down the date. It took only a few minutes, for, on an given day, the doctor might observe only five or six incidents that were "critical" in our sense; but, by the end of six months, they had uncommonly good evidence of the good and bad elements in the practice of their students. These were discussed frankly with the students. Of course, the students probably did better under supervision than they would do when they were on their own, but plenty of unfavorable incidents were recorded. Even though they want to "cover up," certain attitudes and tendencies are betrayed unconsciously and cannot be hidden from the sharp eyes of an experienced supervisor. A hostile attitude toward difficult or disagreeable patients—the incurable, the senile, the drunk, the dirty, the dying, the demanding, the "uninteresting," and so on—is almost impossible to conceal.

It will be very difficult for you to get the idea that the students were not being "rated" on these categories of behavior. I have explained exactly what was done in conference

after conference, and at the end some teachers always raise the objection that they, also, used rating scales some twenty years ago, but they found out that the rating did not mean anything; hence the practice was dropped. They assumed too readily at the beginning that they already knew what I was going to say and never found out that I was going to say something else. Please, can we get this clear? None of the jottings on the check-sheets represented a subjective judgment that the student was good, bad, or indifferent in any of our categories. Each date recorded indicated that the supervisor had seen the student do something on that date that could be classified under one of our headings, either positive or negative. The student had, for example, recommended an unnecessary and costly procedure. Down would go the date under that heading. That is not a rating; it is an observation. The doctor did not say whether it was good or bad; he merely put down what he saw the student do.

This, to my mind, is the only feasible substitute for "anecdotal records." For years we tried to get teachers to write brief accounts of desirable or undesirable behavior that they observed, and we almost never succeeded. It takes too long. Most teachers do not know what to look for; they have no carefully prepared list of the types of behavior they are to record. They think they might miss something important if they used such a list; as a result, they miss everything. Finally, they are too vague: "Jane was exceedingly disagreeable in class this morning" is the sort of anecdote one gets. One has no idea what Jane did.

It seems to me that this technique could easily be adapted for use in theological seminaries, especially when students are given certain parish duties that they can perform under supervision. Even their behavior toward their fellow students would reveal many desirable and undesirable tendencies from the standpoint of effective ministry. The very effort to ascertain what good ministers do and avoid doing would clear our minds as to the kinds of behavior we want to develop, and as to the kinds of students we want to accept or reject.

III

Direct observation of behavior is not the only way, however, of studying ethical development. Two other devices may be mentioned. The first is based on the assumption that ethical insight is as important in its way as ethical behavior. Right thinking and feeling, as Socrates would say, is a necessary although sometimes not a sufficient basis for right behavior. One source of convincing evidence of growth in these insights and attitudes is to ask students to write an essay on some thought-provoking topic at the beginning of a period of instruction, then another essay on the same topic at the end, with no advance notice that a second essay on the same topic will be required. The concept of man as a sinner, dependent on God's help and guidance, might be a good topic for an interfaith essay, for it is common to the Judaic and Christian traditions, and students commonly divide into three groups: those who have a morbid sense of guilt; those who recognize that guilt is present but help is available; and those who recognize no guilt but think they can meet their problems on their own. I like to "spark" such essays by presenting two or more short texts treating the topic from somewhat different points of view, a little beyond complete comprehension by students at the beginning, asking them to compare these positions and then to state their own. Something from Reinhold Niebuhr would be admirable for this purpose. So, for that matter, would be something from *Coriolanus*, as an instance of a man who relied too heavily on his own virtue. So would be the Greek tragic heroes who were guilty of *hubris*. A wide view of human nature is helpful in such exercises.

After the ink on the two sets of papers has dried sufficiently so that one cannot tell one set from the other by mere difference in color, I tear off names and dates, identify the papers only by number, shuffle them together, hand them to a colleague whose judgment I trust, and ask him to grade them for the qualities I have specified: in this instance, for ethical insight. Mind you, he must have no way of knowing which essays

were written first or last. When I get them back, I sort them out into beginning and end sets by reference to their numbers and add up the grade-points each set received. If there is no difference, either my teaching made no difference, or my colleague was unable to detect it. I am happy to report that, wherever I have seen this device tried, great and significant differences have usually been revealed. Such results are as solidly established as anything in physics. There is no way to fake them. One can even apply the most delicate statistical tests of significance and prove that such a difference could have occurred by chance less than once in a thousand times.

IV

A study in which I am now engaged was based on the observation that students express values most freely and frequently in the form of judgments of the behavior of others. Their own behavior may not exemplify the values they use in judging others, but at least there are marked differences in the sorts of values they express, from crude and immature up to sensitive, perceptive, and adult. To study such judgments, I first asked a large group of students to "tell me about something a person did that made you like him better and about something else a person did that made you like him less." I classified these stories into categories and tried to guess what factors made differences in the sorts of judgments that were expressed. The chief determinant seemed to be maturity: they ranged from "little boy" incidents up to those that might have been reported by an adult. Allied to this but distinguishable from it (for at each grade level some of the most mature incidents were reported by the youngest students) seemed to be verbal intelligence. Social class also made a difference; some were the sorts of judgments one gets from slum-dwellers, others betrayed at least an upper-middle class background. In a few categories there seemed to be differences between boys and girls: for example, in their attitude toward fighting. I dimly sensed a difference in social adjustment or social acceptance: some I would

characterize as "uncouth"; others as sensitive to fine points of good manners. I could not detect any differences across denominational lines; there were no papers of which I could say with confidence: "This was probably written by a Catholic, that by a Protestant, that by a Jew." The only exception was that Jews more frequently reported discrimination against them, but that is a minority problem, not a religious problem. Many of the categories, however, clearly had a basis in religious teaching, so that I decided to investigate the hypothesis that degree of involvement in religious activities might make a difference: for example, how often they went to church and how well they liked it.

All these were mere hypotheses; I had no data on these background variables because, in the first study, I did not know what data to collect. In the present study, therefore, I got a much larger sample in grades 4, 7, 10, and 13 from three different types of communities: a small, favored, residential community, a slum area in a large industrial city, and a very small town, in which most of the students came in from the surrounding countryside. In addition to asking the same two questions as in the prior study, I included short but reliable measures (so far as groups are concerned) of all the variables previously discussed. I made a new classification of the incidents without reference to my prior classification and found most of the same categories but a few new ones. The code number of the category to which I assigned each incident was punched on IBM cards, together with the scores on all the background variables. The statistical analysis has not been completed, but when it is, I shall know what kinds of students report what kinds of judgments.

I hope that this will lead ultimately to the construction of a picture test in which I can

secure a much larger sample of value judgments than I was able to get in the present study, and hence be able to say something about the development of value judgments in individuals, whereas now I can only detect differences in groups. But even that part of the study already completed, which anyone could undertake, has given me valuable insights into the sorts of values children express. While some are extremely immature and some are disturbing, my main conclusions to date are heartening: there is a strong consensus, no important geographical differences, no denominational differences that I can detect, steady growth toward adult types of value judgments, and more rapid growth in favorable than in unfavorable environments.

I have discussed only four very simple techniques for studying certain aspects of ethical development: a checklist kept by a shop teacher, a more elaborate behavior record kept by a hospital, a before-and-after essay technique, and a classification of value judgments. Many other projects in this area are under way even within my own organization, and a great deal has been done and is being done elsewhere, but space confines me to projects in which I have been personally engaged, and which are simple enough for any teacher to use. My main point is that ethical development is not some mysterious "intangible" about which no teacher can hope to learn anything at all. The major part of it consists of a relatively limited number of things that our students do, think, feel, and say, and we can perfectly well study them if we set our minds to it. It is my earnest hope that, the more we study them, the more we shall get interested in them, and the more we shall come to regard them as important outcomes of our teaching.

Abstracts of Doctoral Dissertations

IN RELIGIOUS EDUCATION, 1953-1954

Assembled by
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THE thirty-one abstracts printed below have been assembled with the cooperation of professors and graduate students in seventeen schools. They represent research completed between June 1953 and June 1954. Persons interested in reviewing a complete dissertation may usually obtain it on inter-library loan from the library of the school granting the degree. Do *not* address requests for dissertations to this magazine or to the National Council of Churches.

BAUS, JOSEPH W. *An Approach To Democratic Administration In First Presbyterian Church, Evansville, Indiana*. Ed.D., Columbia University, New York, N. Y., 1954.

Sponsoring Committee: Daniel R. Davies, Lewis J. Sherrill, Frank W. Herriott.

Problem: To examine the approach made toward democratic administration in the First Presbyterian Church, Evansville, Indiana, in the light of the recognized best principles of such administration, and to suggest future procedures for the development of democratic administration in First Church, drawing conclusions applicable to any local Presbyterian church.

Procedure: These questions were asked: what are basic postulates in any democratic association, and how are they working out in the particular one under observation? Then an attempt was made, through analysis and study, to uncover the weaknesses in a church program consciously planned to be democratic, and to project plans for the further development and improvement of that program.

The First Presbyterian Church in Evansville, Indiana, in 1946 undertook an administrative reorganization intended to be along more democratic lines. The system employs several representative planning groups each

operating in a particular area of the church's life to develop policy and coordinate activities. Twenty criteria of democratic procedure were applied to these commissions, as the planning groups are called, and the results set forth in terms of conclusions, needs, and approaches to action. In an effort to apply the criteria to one particular problem as well as to an entire system of organization, the work of the Special Study and Building Committee was also examined. This committee was formed to deal with the problem of employing a large endowment received by the church, and out of its study came a plan to build an additional building in another part of the city and operate as one church in two locations. Results of the application of the criteria in this instance were stated in terms of conclusions, and of needs and approaches to action when these steps are relevant.

Findings: The study indicates: that any administration which intends to be democratic must develop a program to meet the real needs of individuals. The goals of such a program must be clearly stated and made known to the members. If they are to be truly those of the church as a whole, there must be some representative method of policy formation. To be effective, representative planning groups formed for this purpose must maintain open two-way channels of communication both between themselves and any official boards to which they are responsible, and between themselves and the groups which their members represent. Planning done by these groups must be truly cooperative; that is, they must avoid simply pooling the plans of all other groups, but should rather concentrate the entire breadth and range of interests and needs of all members onto the task of setting goals for the

whole church. Such groups should be continuing groups with the opportunity for continued deliberation. With such planning groups, there must be operational machinery adequate for the translation of aims into the life of the church and its members, and it is important that this be simple enough to operate without getting in its own way. Finally, any democratic administration, to function effectively, must have a real mandate for action.

BEIMFOHR, HERMAN NELSON. *Types of Leadership as Found in the Practice of Professional Workers in the Wesley Foundations of The Methodist Church*. Ph.D., University of Southern California, Los Angeles, Calif., 1954. 232 pages.

Sponsoring Committee: Floyd H. Ross, Paul B. Irwin, David D. Eitzen, Donald H. Rhoades, Merritt M. Thompson.

Problem: To identify and evaluate the major types of educational leadership and to determine the leadership practices of the professional workers in the Wesley Foundations of the Methodist Church.

Procedure: Four major types of educational leadership were identified, described, and evaluated: authoritarian, personal guidance, group-centered, and laissez-faire. A research instrument was constructed to determine the leadership practices among the professional workers of the Wesley Foundations. One hundred seven workers received copies of this inventory, of whom 90 or 84.11% cooperated in the study. A second and similar inventory was used with 1070 student leaders associated with the cooperating workers, and 497 responded, or 5.52 per worker.

Conclusions: The workers clearly regarded group-centered leadership as preferred and conceived of themselves in this role. But the perceptions of leadership practices made by students of their respective workers differed significantly from those made by the workers themselves. The students felt that the workers were less group-centered and more authoritarian than the workers themselves felt their leadership to be. There was thus no conclusive evidence that the professional

workers of the Wesley Foundations were practicing in a convincing way the group-centered type of leadership to which they gave commitment in theory. However, it was encouraging to find that the professional workers of the Wesley Foundations are largely group-centered in intent.

There were additional findings of importance. The workers appeared to operate better as group-centered workers when dealing with their extra-student relationships than when dealing with authoritarian and less group-centered older directors. The most experienced workers practiced group-centered leadership more than those with less experience. Those having advanced degrees tended to be more group-centered in their leadership practices than their colleagues who had no graduate education. There was a tendency for the workers in independent-private schools to practice group-centered leadership more than their colleagues in either the state universities or the state colleges.

It is recommended that the professional workers of the Wesley Foundations be encouraged to secure further orientation and to increase their efforts to apply the insights of a group-centered theory of leadership.

CLANCY, JOHN R. *Vital Administrative Problems of Catholic Schools in the Diocese of Louisville since the Third Plenary Council of Baltimore*. Ph.D., Fordham University, New York, N. Y., 1954. 356 pages.

Sponsoring Committee: Robert L. Burns, Francis A. Ryan, William Mang, Verna A. Carley.

Problem: To determine what administrative problems were met by the school administrators of the Diocese of Louisville and what was done to solve these problems in expanding, stabilizing, and unifying the Catholic schools of the diocese. The geographic limitations restricted the study to the area of central Kentucky, over which the present Archbishop has ordinary jurisdiction. Chronologically the dissertation covers the period from 1884, the year during which the Third Plenary Council of Baltimore was

held, to 1952, when the research for the study was begun.

Procedure: Since an historical approach was taken, archival materials were used almost exclusively, interviews with persons acquainted with a particular situation being used only when no documentary materials were available.

Conclusions: The problems faced by the Catholic school administrators lay in the following areas: recruiting teachers, teachers training and supervision, meeting pupil needs, providing school houses, financing the schools, and establishing a school system. No spectacular means were used to solve the problems but the constant attention given to these difficulties produced desirable, though not completely permanent, solutions. Flowing from the data were the following conclusions:

1. Adequate teaching personnel was provided;
2. Every effort was made to keep pace with the increasing requirements for teacher certification;
3. An inadequate religious-community supervisory program predominated until a more satisfactory diocesan program was inaugurated;
4. The spiritual and academic needs of youth, but not their avocational training needs, were provided for;
5. The structural types of school houses improved in conformity with the times;
6. The dedicated services of religious teachers was the greatest single factor in making possible the financing of the schools,
7. The unification of the individual schools into a school system has been almost entirely the work of one man, the Right Reverend Monsignor Felix N. Pitt.

COLODNER, SOLOMON. *Jewish Education in Nazi Germany*. Ph.D., Dropsie College, Philadelphia, Pa., 1954. 206 pages.

Sponsoring Committee: Leo Honor, Israel Efros, Solomon Zeitlin.

Problem: To show what part Jewish education played in the crucial battle of the Jews

with the Nazis; to show what the Jewish community of Germany did to provide Jewish education for its young and old during Nazi rule and to describe the changes in Jewish life and in Jewish education during this period. Austria and other countries occupied by Hitler was not included in this study.

Procedure: Original documents and reports, governmental and state, were utilized. Intensive interviews were held with 31 German-Jewish leaders, all of whom played a vital and significant part in the Jewish educational enterprise during the period under consideration. The annual detailed reports published by the major Jewish agencies in Germany during that time were studied as well as the German newspapers and periodicals. A number of weeks were spent in Germany and in Israel to check some of the data.

Conclusions: 1. In 1933 there were 60,000 Jewish children between the ages of 6 to 14. Of these, 15,000 attended 70 Jewish schools. In 1937—the year before the process of mass extermination of Jews began, there were 167 Jewish schools with a school population of 23,670.

2. One clear phenomenon in the Jewish school was the wholesale transfer of the Jewish students from the German school. However, this was not implemented fully until 1939.

3. The sharp reduction in the number of Jewish students in the High School was due primarily to the fact that the student could not look forward to entrance to the university or to civil service and the professions.

4. There was a tremendous emphasis on vocational training, as: agriculture, handicrafts, domestic science, etc. One major objective of education was preparation for emigration.

5. A greater emphasis was seen on modern Hebrew and a growing interest in the sources of Jewish literature and the Jewish religion.

6. A foreign language—such as English—was introduced in the fifth or sixth year of the elementary school.

7. While the Nazis arranged special periods for indoctrination on Saturdays, the

Jewish schools promoted special Sabbath programs.

8. The Jewish schools were very successful in integrating the Jewish subjects with the secular subjects.

9. The Jewish schools succeeded in developing a greater Jewish consciousness and a sense of identification with the Jewish people. This was especially important since the Jewish community of Germany was, in the first quarter of the century, thoroughly integrated and to a great measure assimilated with the German community.

10. Through the organization of the National Association of German Jews it became evident that unity in diversity is a reality. There was a concerted effort on the part of all groups and factions in the Jewish community to submerge their differences and to work together for the common good of the entire community. As the "crises experience" intensified, the "disengagement" movement increased its momentum. The story of German Jewry under the Nazis shows the process of "withdrawal-and-return" as a movement which expressed itself in education, religion, literature, drama and art.

CORRIGAN, ANTHONY B. *Financial Support of Roman Catholic Colleges and Universities in the United States*. Ph.D., Fordham University, New York, N. Y., 1954. 297 pages.

Sponsoring Committee: Robert Burns, F. A. Ryan, William Mang, Thomas F. Jordan.

Problem: To show the main characteristics of the financial support program of Roman Catholic colleges and universities in the United States. The study was limited to 189 institutions and the current operations for the year 1949-1950.

Procedure: Copies of the financial reports of 189 institutions were obtained. The institutions were then classified as to type. Current income and expenditures of each group were analyzed. Various sources were consulted to determine enrollment figures, size and type of faculty, tuition charges, etc. A checklist, incorporating major principles of collegiate financing as determined from current authorities, was circulated among 209 Catho-

lic institutions. Replies were received from 108 colleges and universities.

Conclusions: 1. Current expenditures of the 189 colleges and universities were \$132 million in 1950. The largest portion of this, \$88.3 million, was allocated to educational and general services. In terms of per student expenditures the outlay amounted to \$603 each. Variations in this unit were discovered, according to type of institution, location, characteristic of its student body and size. In support of these operations the institutions received more than \$143 million from all sources during the period. Of this \$99.2 million was for educational and general purposes. Students accounted for approximately 63% of this amount through tuition, fees and service charges. Government agencies were responsible for 18%; religious faculty members, by their non-salaried service, contributed 10%; some 5% was received from gifts and grants from the Church, endowment investment income, and general sources.

2. With regard to the extent of their dependence on internal and external sources of income, variations were found in the various institutional types. In general, the more complexly organized institutions received less than 10% from religious faculty members and almost 25% from outside governmental agencies. The reverse was true in less complex institutional types.

3. Checklist replies indicated the following fiscal principles were among the most helpful: the primacy of educational standards and the dependence of costs, auxiliary enterprises should be self-supporting, and investment holdings should be diversified. These principles were felt to be substantially in practice at present.

4. Among the least helpful fiscal principles were: the curtailment of educational services as an economy, relating tuition charges to faculty salaries, inter-institutional pooling of investment capital, and accepting government aid. These principles were neither in practice nor desirable.

5. Some discrepancies between the theoretical and practical aspects of supporting the Catholic system of higher education were disclosed.

CULLY, IRIS VIRGINIA. *A Kerygmatic Approach to Christian Education, with Special Reference to Implications Concerning Written Curriculum for Children, Ages Four Through Eleven*. Ph.D., Northwestern University, Evanston, Ill., 1955. 394 pages.

Sponsoring Committee: Frank M. McKibben, David C. Shipley, Viola Theman, William Case, Frank S. Endicott.

Problem: What is the Church's understanding of her nature and task and what is the bearing of this understanding on the methodology of children's curriculum? Inquiry was made into the presuppositions underlying methodology, the context for Christian nurture, the meaning and the implications of the basic Kerygma, and the needs of persons. A methodology was developed and implications drawn for use in written curriculum for children.

Procedure: A study was made of current understandings in philosophy of education and the bases for theological method as set forth by those writing in those fields today, in order to arrive at a methodology. Contemporary writings in ecumenical theology was used for an understanding of the nature of the Church in so far as this relates to her "nurturing" function as the context for education. Recent studies in the field of New Testament scholarship were drawn upon for an understanding of the Kerygma and of the Didache produced from it.

Findings: The following are implications of the kerygmatic approach on the writing of curriculum for children:

1. The Church would be interpreted as a fellowship of Christians forming the environment in which the child learns about the Gospel and finds its relevance for his life.

2. The Bible would be understood as the written record of God's revelation of himself in historic acts with salvific meaning in the history of Israel, and as the record of his saving work incarnate in Jesus Christ. The chronological primacy of the Kerygma and the resultant Didache would be recognized.

3. The relationship between God and persons would be understood in Biblical terms

as man's need and God's answer; as encounter and decision in personal relationship; as God's redemptive work shown in grace and accepted by faith.

4. The teaching about Christian conduct would be approached as the result of God's prior action. Those who have known themselves to be redeemed, who acknowledge Christ as Lord, and live in the fellowship of the Church are enabled by the Holy Spirit to testify to their redemption by their life and works.

5. Existential methods are needed for carrying a dynamic Biblical faith. These are found in the appreciation and composition of great art, music and literature; in worship, including the use of liturgical materials which have had meaning for the Church across many centuries; and in the finding of ways through which the Bible may be made contemporaneous through historical remembrance.

Such a study is pertinent now because the bases and methods for Christian education are being reconsidered by several denominational boards, and completely new curricula are being written. This study points toward the direction in which such new curricula could be developed on the basis of a kerygmatic approach to Christian education, with the Gospel as the source for content and the focus for method.

DAWSON, JOHN HARPER. *A Survey of the Religious Content of American World History Textbooks Written Prior to 1900*. Ph.D., University of Pittsburgh, Pittsburgh, Pa., 1954.

Problem: This is a study of the amount of space given to religion in the American world history textbooks written prior to 1900, and an analysis of the nature and treatment of the religious content by subperiods. The survey shows the percentage of religious content in each textbook and the trends observed in the treatment of this content.

Procedure: The problem involved the examination of 95 world history textbooks which were available for analysis. These books were all published in the United States to be used in elementary and secondary schools. The religious content was determined

by an examination of each section and page of each textbook. Material was considered as "religious" when it related to objects of worship, leaders, writings, customs, teachings, art, maps, pictures, denominations, controversies, persecutions, tolerance, and exhortation. Each content chapter includes a section devoted to the treatment given the religious content in the various textbooks.

Conclusions: A greater percentage of the question sections, indexes, and chronologies in the world history textbooks mention religion than do the title pages, prefaces, tables of contents, and introductions. The average percentage of religious content per book shows a decline from 11.44% in the first period of the study (1795-1825) to 8% in the last period (1876-1899). All of the major religions receive some mention, with Mohammedanism being accorded more than any other non-Judaistic-Christian category. The ancient history sections of the books average more religious content than either the Middle Ages or modern history sections.

The treatment of the religious content shows that the authors presented information about each major religion. Some of this information was presented objectively, while other portions of it are marked with the personal bias of the author. Christianity receives more favorable treatment than Judaism or other religions. Protestantism is accorded more favorable mention than other Christian denominations. The authors were apparently monotheists and Christians, and all but a few of them were Protestants. Twenty-one of the books were written by Protestant clergymen. The treatment of the religious content shows a general trend toward more objectivity and less bias in the later textbooks of the study.

The general conclusion is that the religious bias of the authors influenced the fact that Christianity and Protestantism received more favorable treatment in the world history textbooks analyzed in this study. As the principle of the separation of church and State asserted a wider influence during the century in America, there was a general decrease in the religious content of the world history textbooks. With the increasing di-

versity of the religious backgrounds of students in the public schools, the religious bias in the world history textbooks declined. A study of the religious content of these books provided the student with more general cultural value than specific and personal religious value.

EDICK, HELEN MARIE. *Criteria for Judging, Planning, and Conducting Effective Worship With Children in the Church School*. Ed.D., Columbia University, New York, N. Y., 1953.

Sponsoring Committee: Ruth Strang, Lewis Sherrill, Frank Herriott.

Problem: Experience with children and leaders of children's worship indicated the need for a study to suggest more adequate criteria for judging, planning, and conducting effective worship with children in Protestant church schools. The study is limited to the development of worship in the Western branch of the Christian church and notes the place of children six to ten years in the experience of worship provided by the church.

Procedure: Part One presents the value of and need for this study and criteria for the selection of data. Part Two is entitled "Christian Heritage and Children's Worship." The practice of worship in the Christian tradition traces the development of worship (with implications for children) from its Jewish heritage to worship as it is conducted in specific church schools today. The nature of worship as it applies to the individual and the group recognizes Christian concepts, worship as response to God, and the place and meaning of symbols for children at worship. Child nature and Christian worship stresses the need for a growing understanding of the child as prerequisite to the provision of adequate worship experiences. The child's response to worship is evaluated in terms of overt behavior as it appears in interest in the worship service, attitudes toward worship, and influence discernible in group relationships.

Conclusions: The essence of Christian worship for adults was primarily the celebration of the Lord's Supper and the representing of Jesus. At no time, in the development of worship, was emphasis placed upon children

as in any way different from adults. What is done with children today more nearly resembles a watering down of the emphasis on the Word, the norm of the Reformation Service. The basic character of Christian worship, however, in line with worship as such, is an act, and in the early church this act was educational.

The quality of children's worship is highest when children are comfortable physically and mentally, when they have been prepared for the experience, when they understand something of the purpose of the service, when the structure is stable, the service short, and when materials are familiar and understandable. The essence of Christian worship (the Lord's Supper) can have no place in children's worship if the vehicle for worship is to "speak" to the child, with meaning. The worship must be something that the child can do spontaneously and the original relationship between education and worship must be restored if children are to know God's will and align themselves with his purpose. Children must see worship as it stems from and leads back into daily relationships. Worship in the Christian tradition sets the pattern for the continuation of the practice.

ELKIN, HARRY. *Adult Jewish Education in the United States*. Ph.D., Dropsie College, Philadelphia, Pa., 1954. 206 pages.

Sponsoring Committee: Israel Efros, Leo L. Honor, Abraham A. Neuman.

Problem: To trace the development of adult Jewish education in the United States and to study that development against the tradition of adult study in Jewish life; to focus attention on contemporary adult Jewish education pointing up major problems and possible solutions.

Procedure: I. Sources in Jewish literature and Jewish history were examined to delineate the traditional concepts of adult study in Jewish life.

2. Community studies, school registers, correspondence, organizational records and reports, Jewish educational periodicals and texts were utilized in determining the historical development of adult Jewish education in the United States.

3. Contemporary adult education works were studied as guides in evaluating current adult Jewish education aims and achievements as well as in proposing solutions.

Conclusions: The dissertation describes the traditional concepts of adult study in Jewish life indicating the degree to which developments in the United States have digressed from or adhered to these ideals. The concept of intensive, sustained study lost ground, while in its curriculum and methodology American adult Jewish education reflected traditional patterns.

The limited attainments of the nineteenth century American Jew in adult education may be ascribed to absorption in problems of adjustment, to the lack of materials, to inadequate rabbinic leadership and to the sparseness of Jewish communities. While the first quarter of the twentieth century witnessed increased sensitivity to adult Jewish education needs, it was particularly during the second quarter of the century that there was a sharp growth in adult education activities both within national bodies as well as in the local communities.

This accelerated development brought to the fore numerous problems which call for solutions that must stem both from the tradition of Jewish study as well as from the theory and practice of American adult education.

Among the major problems confronting contemporary adult Jewish education one finds these: the need for definition of terms and aims; the need for refinement and development of methods that involve the adult learner; the absence of planned and integrated curricula which will include both traditional subject matter as well as contemporary Jewish life courses; a serious lack of essential instructional tools such as texts, syllabi, films and records; the absence of adequate criteria for measurement; the need for specialized training for those who will teach adults; the need for Adult Jewish Education Councils on the local level and a Council of National Organizations on the national level to eliminate duplication and stimulate long-range planning.

FERM, DEANE W. *Sherwood Eddy: Evangelist and YMCA Secretary*. Ph.D., Yale University, New Haven, Conn., 1954. 457 pages.

Sponsoring Committee: Clarence P. Shedd, Seymour Smith, Hugh Hartshorne, John S. Brubacher, Paul H. Vieth, Randolph C. Miller.

Problem: The purpose of this study was to conduct a thorough investigation and evaluation of Sherwood Eddy's evangelism and his national and international leadership on social and religious issues during the period in which he was officially connected with the YMCA (1891-1931). At the same time this study sought to explore and analyze the relationship which existed between the YMCA and Mr. Eddy.

Procedure: (1) Eddy's personal writings, including books, articles, and his collection of private papers, to be found at the Yale Divinity School Library. (2) Materials, contemporaneous with Eddy's career, to be found at the YMCA Historical Library in New York City, with special emphasis on the foreign archives. (3) Other books and materials, including Kirby Page's personal correspondence files. (4) Personal interviews with Eddy and men associated with him.

Conclusions: 1. Sherwood Eddy was an outstanding evangelist of the Christian religion.

2. Sherwood Eddy's financial independence of the YMCA gave him freedom to pioneer in many fields of interest. In the numerous controversies he had with the organization during the 1920's, he was almost always on the side which later came to be accepted as the right position, although his outspokenness served to increase the intensity of the disputes. His proclamation of the social gospel was a leavening influence in seeking to liberalize the traditional conservatism of the YMCA on social issues.

3. Sherwood Eddy was a pioneer in shaping new evangelistic methods, and in securing greater cooperation among the Protestant denominations on the foreign field.

4. In the 1920's Sherwood Eddy's conversion from a personal to a social evangelist

made him a pioneer in seeking to apply the Christian gospel to the actual conditions of industry, race, sex, government, and international relations.

5. Sherwood Eddy had a profound influence in shaping the decision of thousands of individuals to dedicate their lives to Christian service.

6. In his conception and leadership of the American Seminar, Sherwood Eddy was a pioneer in building a bridge of better understanding between the leaders and peoples of the United States and Europe.

GRAY, ROBERT M. *A Study of the Personal Adjustment of the Older Person in the Church*. Ph.D., University of Chicago, Chicago, Illinois, 1954. 301 pages.

Sponsoring Committee: Ernest W. Burgess and Ethel Shanas.

Problem: The Study was directed towards determining the role of church experience with respect to personal adjustment of older persons. The study was concerned with six pertinent questions: (1) Do older members in the church have less favorable personal adjustment than do the younger members? (2) Does the religious activity of the church member increase with age? (3) Do persons who are closely affiliated with the church have more favorable personal characteristics and engage in more activities than do the non-close members? (4) Is an aged person closely affiliated with the church better adjusted than a comparable individual less closely affiliated with the church? (5) What is the role of the older person in the church institution and how does he conceive of this role? (6) What is the value of the church experience in personal adjustment in old age?

Procedure: The study group was comprised of 565 members of two church groups in the Chicago area. Two-hundred and ninety-six members fifty years of age and over eventually took part in the study. The present study employed a questionnaire "Your Activities and Attitudes" which was developed and standardized by the Committee for the Study of Later Maturity of the University of Chicago and is used to measure personal adjust-

ment of persons in later life. The schedule is comprised of two main sections called the Attitude and Activities inventories. The validity of each section has been thoroughly tested and the schedule accepted as a satisfactory and reliable measure of personal adjustment in old age. Personal interviews supplemented the schedule data.

Findings and Conclusions: The evidence provided from an analysis of aged members of two church groups indicated the following findings.

1. There were no significant differences between the younger and older church members with respect to personal adjustment.

2. Outside of the fact that older women in both church groups read their Bibles more frequently and younger females listen to radio religious programs more often than older women, our analysis revealed no significant differences between the younger and older church members with respect to church activities and attitude towards religion.

3. The investigation of the relationship between closeness of church affiliation and favorable personal characteristics and activities which is one measure of personal adjustment, revealed no significant differences in the Church A study-group. There appears to be a positive relationship in the Church B group in that persons maintaining close ties with the church tend to be more active and have more favorable characteristics than do the non-close members.

4. With respect to the relationship between personal adjustment and closeness of church affiliation our data revealed that nearly all of our older church members had good or average personal adjustment as compared with poor adjustment. There were no significant differences found between the close and non-close member in Church A with respect to personal adjustment in old age. The analysis revealed that the closely affiliated Church B members were better adjusted than the non-close members.

5. The church does perform a valuable function in alleviating problems of the older person and does contribute to good personal adjustment in old age.

6. Finally, the role of the older person in

the church is not entirely satisfactory because they experience dissatisfactions in their relationships with the younger members and because of the factors associated with old age.

HAM, HOWARD MILLER. *The Implications for Christian Education of the Field Theory of Personality Development*. Ph.D., University of Chicago, Chicago, Ill., 1954. 263 pages.

Sponsoring Committee: Ross Snyder, Seward Hiltner, Bernard M. Loomer.

Problem: To define the educational procedures that are consistent with contemporary psychological insights, on the one hand, and with the insights of contemporary Christian theology, on the other. Limited to the study of one school of contemporary psychology and one of the contemporary theological approach.

Procedure: The central understandings of field psychology relative to the nature of personality and the process of personality development were held in a dialectical tension with the central doctrines of Christian theology as defined by contemporary theologians of existentialist orientation. The resultant synthesis was related by means of logical procedures to the primary issues of the educational process, to suggest a form of Christian education that would at the same time be thoroughly Christian and psychologically sound.

Conclusions: 1. Personality is the most comprehensive term available to denote a human being conscious of a past, present, and anticipated future existence.

2. Personality develops out of the dynamic tensions between a needy human organism, the complex of potential satisfiers and conditions in the socio-physical environment relevant to it, and the developments which have arisen out of previous relationships.

3. The final goal of personality development is full dependent relatedness to the ultimate source of meaning and being through the final revelation of God in Jesus Christ.

4. The Christian Community is the true

Christian educator as the carrier of the final revelation.

5. Christian education is the establishment and maintenance of relationships appropriate to each developmental level and leading toward full dependent relatedness with God.

6. Christian education involves the use of therapeutic relationships for the overcoming of misdirected and destructive tendencies in development.

7. Christian education has the responsibility of lifting into awareness the Christian in the person's various relationships.

HOPKINS, JOSEPH MARTIN. *The Relationship of Certain Factors in College Church Relations Programs to Church Support or Denominational Colleges*. Ph.D., University of Pittsburgh, Pittsburgh, Pa., 1954. 365 pages.

Sponsoring Committee: Lawrence C. Little, John A. Nietz, William F. Pinkerton, John H. Rowland, Maurice J. Thomas.

Problem: To show the relationships existing between church support of denominational colleges and certain factors influencing that support. The study was limited to those four-year, coeducational, liberal arts colleges which maintain a working relationship with the Commission on Christian Higher Education of the National Council of the Churches of Christ in the U.S.A.

Procedure: A comprehensive study of literature relating to the problem was undertaken, supplemented by correspondence and personal interviews with numerous church college administrative officers, church education board secretaries, and officials of several national education agencies. A questionnaire was evolved and sent to the 252 colleges falling within the limits of the investigation. Of this group, 116 usable replies were received. Data supplied by the questionnaires were then classified and analyzed statistically.

Conclusions: 1. Scores on college religious programs, based on quantity of curricular and extra-curricular offerings and requirements are highly correlated (.62) with financial support received by the colleges from their sponsoring denominations.

2. The correlation between college church

relations program scores, based on the variety of promotional methods employed and the extent of their use, and church financial support scarcely reaches the level of significant (.34).

3. The relationship between church control, defined in terms of the percentage of trustees which must be elected or ratified by the sponsoring church body, and church financial support is negligible.

4. Colleges enrolling 1,000 or more students receive considerably less denominational support, dollar-wise as well as percentage-wise, than do smaller colleges.

5. Exceptionally strong financial support is enjoyed by Lutheran and Nazarene colleges. Among the weakest denominations with respect to college financial support are the Congregational Christian and the Presbyterian, U.S.A.

6. A high correlation (.60) obtains between the ratios of college student bodies and operating funds derived from the church. Generally, denominations provide both aspects of support in approximately the same proportion.

7. Most denominations increase cash contributions in proportion to the needs of their colleges. Church bodies which furnish generous support to their colleges' operating budgets also contribute liberally to campaigns for capital purposes.

8. Colleges conducting their own capital drives were found to raise more money in total receipts, and considerably more money from church sources, than institutions employing professional fund-raising direction.

9. No measurable change in the ratio of students from the related church has taken place among two-thirds of the colleges since pre-World War II years.

10. Regarding the proportion of college operating budgets met by church contributions, two-thirds of the colleges show a mean increase of 141% in this ratio since typical pre-World War II years.

11. College budgets have been greatly inflated since the years prior to World War II; yet church giving not only has kept pace with but has far outstripped rising costs.

12. College church relations efforts have

been greatly intensified since pre-World War II.

13. Church colleges need no longer write off the church as an unproductive source of needed funds. If a college seeks to serve the purposes of its church constituency and presents effectively its program and needs, it stands a good chance of receiving enlarged support from its sponsoring denomination.

HAYS, LEOPOLD MOZART. *Major Trends in Methodist Youth Institutes Through 1950*. Ph.D., Boston University, Boston, Mass., 1954.

Sponsoring Professor: Walter Lewis Holcomb.

Problem: To write a history of Methodist youth institutes, to trace the major trends in the development of its leadership training program, to point out the relatedness of the institute program to the local church youth program, and to evaluate these trends by certain criteria drawn from the present-day philosophies which more nearly guide one into wholesome self realization in his society.

The term Methodist youth institute was defined to mean District, Conference, and Area-wide gatherings of Methodist youth promoted to supplement the local church youth program with more intensified programs of religious education, such gatherings usually organized with a specific age group in mind, i.e., from 12 to 23 years of age, and usually with a duration of one to six days.

Procedure: The historical method of examining and comparing data was used. Several thousand issues of official youth publications and church periodicals of the Methodist Episcopal Church and Methodist Episcopal Church, South, were read to obtain this history.

Evaluations of the institute program which were made by contemporary leaders in religious education were studied and weighed. Further evaluation was made on the basis of criteria set forth by the writer.

Findings: The growth of the institute movement may be outlined briefly as follows: in 1901 Methodist Episcopal Church leaders conducted the first experimental institute. Several along the same pattern were

conducted by local leaders during the next five years. From 1906 to 1912 in the south there were only a few district institutes and six major assemblies. Not until 1916 was its training program completely organized and from 1919 on the average number of assemblies remained between 38 and 43 annually. By 1926 mid-winter institutes increased to 90.

In the northern branch of Methodism from 1906 to 1912, the number of institutes increased annually from three to thirteen, and during the period 1920-1939 the number conducted annually increased from 65 to 279. In the first ten years of the Methodist Youth Fellowship — 1940-1950 — the number of institutes held annually increased from 281 to 375, with an annual attendance of approximately 100,000 by the end of the period.

During the fifty years of the institute movement covered by this study, principles of education fluctuated between two major philosophies, the authoritarian and the democratic. The Methodist Episcopal Church followed more closely the discussion and student participation methods than did the Methodist Episcopal Church, South. The lecture method was almost universally used in the latter during this period.

In the Methodist Episcopal Church first experiments in institutes were based on the democratic approach to religious education and this philosophy predominated in institutes conducted by central office leaders. As the leadership passed more and more from the central office, the earlier objectives and educational methods were frequently changed, with more emphasis placed upon obtaining commitments to the Christian way of life rather than upon leadership education.

The final institute programs formulated by both branches of Methodism were based upon the principle that learning takes place during all of one's waking moments and is not confined to purely formal classroom experiences.

JACKSON, GORDON E. *The Doctrine of the Image of God and Its Implications for Christian Education*. Ph.D., University of Chicago, Chicago, Ill., 1954. 275 pages. *Sponsoring Committee:* Daniel Day Wil-

liams, Bernard M. Loomer, Bernard E. Meland.

Problem: To give interpretation to the picture words, *image* and *likeness*, by trying to locate the image of God and setting forth its structure. This is an effort to define the essential meaning of Christian personality. The further problem is to relate some of the findings of this study to Christian education both as a criticism of existing patterns and as a possible contribution to a somewhat different interpretation.

Procedure: The study was set in theological perspective by tracing the interpretation of the image of God in Irenaeus, Augustine, Aquinas, Calvin, Luther, and Brunner. The study employed a key biblical concept, that of covenant, to show as clearly as possible covenantal existence. It also made use of metaphysical insights in the philosophy of process, both to show the structure of personality and to locate precisely the image of God. Thus, an attempt was made to bring together both biblical and Whiteheadian insights in an effort to define the essential meaning of Christian personality and to trace the implications for Christian education.

Conclusions: 1. The image of God is not located in the rational structure of man. It is located within process, in the realization of selfhood, interpreting selfhood to be not static but dynamic, a continuously experiencing center.

2. The nature of the image is love. The meaning of image is that man, located in the historical process, is to be the counterpart of God, evidencing in each concretion an answering love to the creative, gracious love of God. The structure of this image-love is a synthesis of *eros*-love and *agape*-love, in which the *eros* of man is redirected by the *agape* of God. Image-love is love-in-community.

3. Whereas Christian education has largely been concerned with the transmission of right doctrine, and, therefore, has dealt largely with abstractions, its task should be to help each person achieve a certain quality of selfhood, out of multiplicity a definiteness that resembles God.

4. The Church as the bearer of divine grace is a primary means of Christian education, asserting its structure of grace primarily through worship and fellowship.

5. Christian education needs to help each person to become sensitive to the covenant God in community beyond home and church.

JACKSON, HERBERT C. *Henry Lyman Morehouse, Statesman of the Baptist Denomination in the North*. Ph.D., Yale University, New Haven, Conn., 1954. 380 pages.

Sponsoring Committee: Kenneth Scott Latourette, Roland H. Bainton, H. Richard Niebuhr.

Problem: To make an historical survey and evaluation of the contributions of Henry Lyman Morehouse, 1834-1917. These contributions were made, for the most part, during his long period of service (1879-1917) as administrative head of the American Baptist Home Mission Society.

Procedure: Investigations were made throughout Dutchess County in New York State for materials on Morehouse's early life; all the records of the American Baptist Home Mission Society for the period 1879-1917, and many of those from the founding of the Society (1832) to 1952 were studied; the full records of the American Baptist Education Society and the early records of the Northern (now American) Baptist Convention and of the Ministers and Missionaries Benefit Board of the American Baptist Convention were read; the Gates, Goodspeed, and Harper Papers and other pertinent materials in the archives of the University of Chicago were studied; and materials were procured in the Library of Congress, the library of the American Baptist Historical Society, and numerous books listed in the bibliography of the dissertation.

Conclusions: Henry Lyman Morehouse, D.D., LL.D., a native of Dutchess County in New York State, was elected to the executive office of the American Baptist Home Mission Society in 1879, following a successful frontier mission charge at East Saginaw, Michigan, and an urban pastorate in the intellectual center of Rochester University and Rochester

Theological Seminary. For almost four decades he ably served the Home Mission Society during the period of great expansion in the "winning of the West" and the assimilation of the foreign immigrants of the last quarter of the nineteenth century. He built the Society into a strong and effective agency, contributing in large measure to Baptist success in becoming the second largest Protestant denomination in the United States.

Morehouse was also active in all denominational and many interdenominational affairs. He led in the foundation of the American Baptist Education Society (1888) and of The Ministers and Missionaries Benefit Board (1911). He played the most crucial role in the founding of the new University of Chicago (1892). He labored constantly to effect cooperative and rapprochement relations with the Southern Baptist Convention. He was a key leader in the organization of the General Convention of the Baptists of North America, the Northern Baptist Convention, the Baptist World Alliance, the Home Missions Council of North America, and the Federal Council of Churches of Christ in America. A man of practical affairs and forceful administrative ability, Morehouse came to be looked upon as the elder statesman of the Baptist denomination in the North.

MONTAY, SISTER MARY INNOCENTA.

The History of Catholic Secondary Education in the Archdiocese of Chicago. Ph.D., Catholic University of America, Washington, D. C., 1953. 414 pages.

Sponsoring Committee: Francis P. Cassidy, Joseph Gorham, Eugenie A. Leonard.

Problem: To trace in chronological order the growth and development of Catholic secondary education in the Archdiocese of Chicago from the beginning to the present. Important phases of secondary schools—the history, students, staff, programs of study, activities programs, types of schools, buildings, administration, supervision, financial support, and agencies affecting the schools—have been treated. The study centers about the educational activity of seventy teaching communities and the apostolic en-

deavors of Bishop Rosati, Bishop Quarter, Bishop Van de Velde, Bishop O'Regan, Bishop Duggan, Bishop Foley, Archbishop Feehan, Archbishop Quigley, Cardinal Mundelein, and Cardinal Stritch.

Procedure: The data have been largely obtained from primary sources—from the archives of the Baltimore Cathedral, the Archdiocese of Chicago, the Archdiocese of St. Louis, the University of Notre Dame, the Catholic University of America, Loyola University and the convents and motherhouses of the religious teachers of the secondary schools. The Feehan Memorial Library, the John Newberry Library, the Chicago Public Library, the Congressional Library, the Illinois Historical Society, the Chicago Historical Society, and the libraries of the Catholic University of America, the University of Chicago, De Paul University, Loyola University, Northwestern University, and St. Louis University also proved resourceful. Records and reports of schools, catalogues, bulletins, hand books, memorials, archdiocesan annual school reports, histories of teaching communities and parishes, annals of convents, monasteries and schools, and contemporary directories and newspapers, both Catholic and secular, were investigated for pertinent information. The primary sources were supplemented by questionnaires and personal interviews for the purpose of getting at information not found in documentary records.

Conclusions: The results of the study show that by 1952 at least 235 secondary schools had been founded within the diocesan limits of Chicago which in the early days included the entire State of Illinois. One hundred and fourteen of these schools were still in existence in 1952. In the Archdiocese of Chicago there were in 1952, 95 Catholic high schools, staffed by 1,924 religious and lay teachers, with an approximate enrollment of 40,000 students. Of the 95 schools, 43 were parochial and 52 non-parochial. To the miscellaneous grouping of elementary, secondary, and even collegiate courses offered by the early academies have been added a wide range of curricular offerings including academic, commercial, scientific, general, home training courses, and industrial arts and trades as well

as numerous co-curricular activities. The present day activity program provides for religious, cultural, educational, social, recreational, and physical activities designed to develop the Christian citizen, as well as to assist him to cultivate individual talents and interests.

MOORE, WILLIAM CLIFTON. *Christian Education in the Light of Three Theological Views of Man*. Ph.D., Boston University, Boston, Mass., 1954. 304 pages.

Sponsoring Committee: Donald M. Maynard, L. Harold DeWolf.

Problem and Limits: To determine implications for the theory and methods of Christian education of the theological concepts of man in the liberal-personalistic views of Albert C. Knudson, in the new-supernaturalistic views of Reinhold Niebuhr, and in the religious naturalistic views of Henry Nelson Wieman; and to indicate where in present day Christian education theory and practice in Protestant Christian churches concepts are to be found coinciding with these implications.

Procedure: Major works of Knudson, Niebuhr, and Wieman bearing upon concepts of man were used to determine their views of what man is, what he ought to be, and how he changes. Logical implications were deduced from each position for the theory and methods of Christian education. Some of the major writings on Christian education were examined to determine where concepts coinciding with these implications are to be found in present day theory and practice.

Findings and Conclusions: These contrasting views of man indicate conflicting implications for the theory and methods of Christian education. They imply three different theories of what Christian education is; three concepts of how man is changed; and differing concepts of the relation of Christian education to the process of transformation. In Knudson's view the change (salvation) is a continuous divine-human process which takes place in and through the ordinary conscious and purposeful experiences of man — a process of growth and development toward the Christian ideal — and Christian educa-

tion is the means to this end. In Niebuhr's view transformation takes place in those extraordinary moments of confrontation with God which come to man as God is revealed to him, and Christian education is not a means of transforming life but a way of acquainting man with the revelation in Christ. In Wieman's view change takes place in the natural process of maturation as the creative situations of life produce — and enable man to realize — meanings and values.

In current theories of Christian education concepts coinciding with contrasting implications are found intermingled. The theory represented by Ernest J. Chave and Sophia Fahs is the only comprehensive theory consistent with a single view of man (Wieman's). The theories of George A. Coe, William Clayton Bower, and Harrison S. Elliott contain concepts that coincide with conflicting implications drawn from both Knudson's and Wieman's views. The position held over a period of years by the International Council of Religious Education (as interpreted in the writings of Paul Vieth) contains concepts that coincide with contrasting implications drawn from the views of Knudson and Niebuhr. No current theory develops fully the implications of either Knudson's or Niebuhr's views.

In present day practice (as shown in curricula), Beacon Books in Religious Education (Unitarian) indicate concepts rather consistently in line with implications drawn from Wieman's views. Presuppositions underlying Methodist church school and leadership education materials indicate concepts primarily in line with Knudson's views. Closely Graded Lessons indicate concepts coinciding with implications drawn from both Knudson's and Wieman's views. And the Presbyterian Faith and Life Curriculum contains concepts coinciding with implications drawn from all three views.

NICHOLS, J. B. *A Historical Study of Southern Baptist Church Architecture*. D.R.E., Southwestern Baptist Theological Seminary, Ft. Worth, Texas, 1954. 197 pages.

Sponsoring Committee: W. L. Howse, J.

M. Price, Joe Davis Heacock, A. Donald Bell.

Problem: To show what Southern Baptist have had in church buildings since the beginning of the Convention in 1845. To determine the plans of financing church building, style of architecture, and the factors that determined the styles or form of building. To show what contributions adequate buildings make to the program of work on the local and denominational level of Southern Baptists.

Procedure: Since this was a study of only one denomination the main source of material was Southern Baptist publications such as state Baptist papers, Home and Foreign Mission Board periodicals and reports from the Annual of the Southern Baptist Convention.

Conclusions: 1. The following factors helped to influence the style of buildings for Southern Baptists: Baptist doctrine and polity, religious education, social life, library and office space, traditional-type architecture, New Testament simplicity, location and materials, worship, the unchurched.

2. There has been no set plan of financing church building.

3. Adequate buildings for Southern Baptists make possible the following: Increased enlistment and building, increased giving, increased evangelism, better teaching.

PERLOW, BERNARD DAVID. *Institutions for the Education of the Modern Rabbi in Germany*. Ph.D., Dropsie College, Philadelphia, Pa., 1954. 210 pages.

Sponsoring Committee: Isaac B. Berkson, Abraham A. Neuman, Solomon Zeitlin, Leo L. Honor.

Problem: To describe the development of modern rabbinical schools in Germany during the nineteenth and early twentieth centuries, to evaluate their philosophy and educational program, and to indicate their effectiveness. The study is largely confined to three schools, namely, *Das Juedisch-Theologische Seminar zu Breslau*, *Die Hochschule (Lehranstalt) fuer die Wissenschaft des Judenthum*, and *Das Rabbiner-seminar fuer das Orthodoxe Judenthume*.

Procedure: The study was based on a critical analysis of all available material and literature. Particular attention was given to institutional documents and to data found in German-Jewish periodicals of the period under discussion. Interviews were had with living graduates from the schools. Each item of information was recorded and filed on index cards and notebooks and organized into its final form. The larger portion of the study was written in narrative form.

Conclusions: 1. New intellectual and political trends in German-Jewish life, influenced by the forces of the French Enlightenment, brought about radical changes in the function and education of the German rabbi. Secular education and the treatment of Judaism and related subjects as areas of scientific research were added to the traditional Talmudic curriculum of the rabbinate.

2. Reacting to the new trends in Jewish life, each of the three religious ideologies of Reform, Conservatism, and Orthodoxy developed its own approach to the problem of rabbinical education. The Jewish Theological Seminary of Breslau, representing the Conservative viewpoint, based the curriculum on a trivium of traditional, secular and scientific subject-matter; the *Hochschule*, representing the Reform viewpoint, emphasized objective scientific investigation; and the Orthodox seminary aimed at the transmission of the traditional Jewish heritage in harmony with modern conditions.

3. With the exception of the early period of the Breslau seminary, all three schools produced few outstanding scholars, although they served well the spiritual needs of the Jewish community.

4. Contemporary forms of theological school organization were reflected in the rabbinical institutions. The Conservative and Orthodox schools were organized and administered like existing Christian seminaries, and the *Hochschule* was modeled on the theological faculty attached to the German university.

5. The similarities and differences between these schools and the major rabbinical institutions in America, and the extent to which

the latter inherited the educational pattern of the former, merits further investigation.

PETUCHOWSKI, JAKOB J. *The Theology of Habam David Nieto — An Eighteenth Century Defense of the Jewish Tradition*. Ph.D., Hebrew Union College, Jewish Institute of Religion, New York, N. Y., 1954. 166 pages.

Sponsoring Committee: Samuel S. Cohon, Ellis Rivkin.

Problem: To make the theology of David Nieto (1654-1728), contained in his Spanish and Hebrew writings, available to the English reader; to trace the indebtedness of Nieto to earlier Jewish thinkers, to supplement his previously published biography with autobiographical data; to account for heresy within 18th century Anglo-Jewry; to establish Nieto's position within the philosophical and theological framework of his day, viz. Deism, Spinozism, rise of modern Science.

Procedure: Systematic analysis of Nieto's *De La Divina Providencia* (1704); *Matteh Dan weKuzari Sheni* (1714); *Esh Dath* (1715); *The Inquisition and Judaism* (1729.) Correlations with the Talmud and later rabbinic literature, the works of the medieval Jewish philosophers, Jewish heretical writings of the 17th century, Sabbatian Cabbalah, the works of contemporary Deists and Spinoza.

Conclusions: When David Nieto is seen against the background of his time, it becomes evident that the current notion must be modified that the early 18th century was a "barren" period in the development of Jewish theological thought. Though a staunch upholder of tradition, Nieto belonged to the world of nascent modernity as much as he did to that of the Jewish Middle Ages. His nature was essentially conservative. Amid the changes of his times, he strove to maintain the validity of traditional Judaism, employing his extensive scientific knowledge in defense of the old faith. Fighting the Deist concept of "Nature," he yet availed himself of the argument *de consensu gentium*, made popular by the Deists, to prove the existence of God and Retribution. Previous Jewish

thinkers had more or less ignored this particular argument.

The accusation of Spinozism, levelled against Nieto by his congregation, is shown to have lacked any foundation. Not only had Nieto made it clear, when he identified God with Nature, that he had reference to *natura naturans*, and not to *natura naturata*, but it is also shown that, in the Aristotelian and scholastic tradition, Nieto argued for the existence of a First Cause in a manner quite impossible for a follower of Spinoza. Coming to England (from Italy) only a short time after the resettlement of the Jews in England, Nieto set the tone for the totality of Anglo-Jewry—this curious combination of full participation in the life of the environment with conservatism in Jewish belief and practice, which has remained characteristic of the Anglo-Jewish community as a whole to this day.

POLLARD, GOLDWIN SMITH. *An Evaluation of the Character Research Project of Union College*. Ed.D., Columbia University, New York, N. Y., 1954.

Sponsoring Committee: G. Watson, L. J. Sherrill, F. W. Herriott.

Problem: The Character Research Project of Union College is continuously developing a curriculum for Christian character education for use in some 50 cooperating churches of ten Protestant denominations. Its program has been a subject of considerable interest and controversy in Christian education. This study presents and evaluates the religious concepts, the educational philosophy, the derived objectives, and the educational program of the Character Research Project. It does not deal with the methods of measurement and the statistical methods employed by the Project or with the program as it is conducted in the churches.

Procedure: Participation in two summer workshops, conducted by the staff of the Character Research Project for local leaders of religious education, study of the materials published by the project, and study of the writings of the project director, Ernest M. Ligon, provide the sources of information necessary for evaluating the program. Read-

ings in religious education, theology, social psychology, and philosophy of education provide the background for the formulation of the philosophy of Christian education upon which the evaluation is based. In turn, the following are described and evaluated: the religious concepts upon which the Character Research Project is based; the educational philosophy of the project; the objectives of the educational process derived from those religious concepts and that educational philosophy; the educational program employed to achieve the objectives. Finally, the adequacy of the Character Research Project program as the major educational undertaking of a Congregational church school is appraised.

Conclusions: The program of the Character Research Project is not at present suitable for general introduction into church schools of the Congregational Christian denomination, but it might contribute a great deal to the total programs of Christian education in some of the churches of that denomination. The project program is handicapped by the shallowness of its basic theological concepts, by its forbidding complexity, and by the frequent resistance of children to its direct method of teaching attitudes. On the other hand it manifests a constant concern for achieving worthwhile results through the effective motivation of all the participants in the educational process: pupils, teachers, and, the project has identified techniques which are frequently successful in developing desired attitudes in children. This Christian character education should be supplemented with teaching which will forward those goals of Christian education it slights: churchmanship, an understanding of theology, relationship to Jesus Christ.

POYZER, MARVIN FRANCIS. *Industrial Arts in Catholic Education*. Ed.D., Bradley University, Peoria, Ill., 1954.

Problem: To provide and interpret information concerning the place and the relationships of the industrial arts in Catholic education.

Procedure: The interpretation of industrial arts in Catholic education is discussed under such headings as (1) the map called educa-

tion; (2) the map called industrial arts; (3) some reasons Catholic schools do not have more industrial arts; (4) the values of industrial arts; (5) methods of education and industrial arts; (6) levels of industrial arts; (7) content of Catholic industrial arts; (8) some types of industrial arts laboratories; (9) planning the industrial arts shop; (10) some dangers and low points of industrial arts; (11) industrial arts and vocational education; (12) industrial arts and life adjustment.

To supplement and supply information about beliefs and practices of Catholic educators regarding the industrial arts a survey was taken and the results reported under such headings as (1) Catholic viewpoints of industrial arts; (2) conflicts of industrial arts with accepted Catholic policies; (3) industrial arts and vocational education; (4) Catholic "history of craftsmanship in materials" and its loss in modern Catholic education; (5) some reasons for not having industrial arts in the Catholic schools; (6) future planning concerning industrial arts; (7) clubs that have crafts as a working basis; (8) books or articles helpful to Catholic educators; (9) information and materials desired by Catholic educators; (10) values of industrial arts as seen by Catholic educators; (11) opinions of Catholic educators as to what industrial arts will do for schools; (12) opinions of Catholic educators regarding skills and building knowledge; (13) courses of industrial arts offered by Catholic schools reporting; (14) instructor status as reported by schools having industrial arts; (15) opinions of Catholic educators on sending students to public schools for industrial arts experiences; (16) topics of a proposed study on industrial arts considered important by Catholic educators; (17) beneficial results to students because of inaugurating industrial arts; (18) reactions of Catholic educators to offering industrial arts to girls; (19) areas of industrial arts which seem to have promise for girls according to Catholic educators; (20) suggestions and remarks regarding the inquiry; (21) summary of the inquiry.

Conclusions: (1) There seem to be no basic conflicts between the industrial arts and Catholic policy; (2) values, as interpreted by

Catholic educators, are not the main obstacles to the provision of more industrial arts; (3) industrial arts and vocational trade training are as confusing to the Catholic educator as they are to educators everywhere; (4) most Catholic educators would welcome information about the various phases of planning and justifying the industrial arts; (5) most Catholic educators would welcome some type of building experience in their training; (6) most educators would approach with caution the practice of sending Catholic students to public schools for industrial arts experiences; (7) a complete survey of industrial arts in Catholic schools would bring much advance and progress to light; (8) a growing number of Catholic educators are becoming acquainted with the industrial arts and are capable of positive statements regarding them.

ROBUSTO, C. CARL. *The Financial Support of Catholic Diocesan Secondary Schools.* Ph.D., Fordham University, New York, N. Y., 1954. 238 pages.

Sponsoring Committee: Robert L. Burns, Francis A. Ryan, Verna Carley.

Problem: (1) To examine the financial structure of the Catholic diocesan secondary schools of a large eastern diocese, including the amount, nature, and sources of all high school receipts; (2) to evaluate the provisions and practices of financial support of these schools by the diocese, the high schools themselves, and the parishes; and (3) to develop alternative methods of financing these schools in terms of the attributes of a sound financial system, based upon objective measures and procedures.

Procedure: To provide the necessary foundation to this study, the literature in public school finance was carefully surveyed. The principles, techniques, and procedures of sound financial systems of public school support, were carefully studied for possible adaptation to a Catholic school system. An intensive on-the-spot examination of the records of all financial activities pertaining to the central Catholic high schools of this diocese produced the basic high school financial data. Interviews with the Diocesan

Superintendent of Schools, pastors, and high school administrators revealed valuable information and clarified many items in the records. Complete parish data of the diocese for 1950 were obtained directly from official parish records in the chancery office. Since state participation in the financing of public education tends to assure children an adequate program of education throughout the state by an equitable local tax effort by all citizens, it was reasonable to assume similar advantages for a Catholic school system. A successful technique to determine a measure of the taxpaying ability of local school administrative units for the support of public education was adapted and applied to this diocese for the financial support of its diocesan high school. An index of parish fiscal ability based upon valid objective measures was developed and applied to the parishes of the diocese for the financial support of its diocesan high schools. Finally, three general plans were developed for the proposed financing of the central Catholic high schools of this diocese. The finance plans included total diocesan support, a partnership plan of support, and total regional support.

Conclusions: The phenomenal growth in the number of Catholic secondary schools during the past 50 years has not been without its problems. The financing of Catholic secondary schools has been and still is an extremely serious problem. Specifically, the development of a satisfactory method of financing the central Catholic high schools of this large eastern diocese is urgent and important as the current method of financial support is inadequate and inequitable. The three general plans developed in this study for the proposed financing of the central Catholic high schools of the diocese require financial participation by all parishes of the diocese, according to their relative fiscal ability to support the educational program. These finance plans contain a common element, namely, the equalization of the educational program and the equalization of its financial support. The objective measures and techniques adapted in this study to a large diocese and applied to develop three general plans for proposed financing of its diocesan

high schools can undoubtedly be used or adapted to other Catholic school systems in the United States.

ROESCH, RAYMOND A. *A Study of the Personal Experiences and Attitudes of High School Boys and Girls as Related to Their Transfer from a Catholic to a Public Secondary School in the City of New York*. Ph.D., Fordham University, New York, N. Y., 1954. 392 pages.

Sponsoring Committee: John F. Gilson, William A. Kelly, Natalie G. Darcy, James R. Cribbin.

Problem: To survey boys and girls in the City of New York who had spent at least a year in a Catholic high school and also at least a year in a public high school as to their reasons for the transfer between schools; to record the advantages and disadvantages the transfer student found in the public schools; to formulate an appreciation of the Catholic high school according to their personal opinion; to discover the personality changes which these students attributed to their transfer; and to formulate a total evaluation of such transfers from the direct statements of these subjects.

Procedure: With the approval of the Superintendent of Schools of the City of New York, the 1300 transfer students from Catholic high schools to public high schools in 1949 were contacted by a written notice and asked to cooperate in this study. Volunteers numbered 446 boys and 319 girls from 87 academic, technical, and vocational public schools of Greater New York. They had been previously registered in 108 Catholic high schools, primarily in the metropolitan area. The survey, made in May and June, 1951, obtained data by a questionnaire of 75 questions which each subject answered in his own home and returned, unsigned, by mail.

Conclusions: Three primary causes for transferring were alleged by these 765 subjects: 47% mentioned scholastic failures, especially by the boys in academic courses; 16% desired a change in curriculum, particularly the girls wanting commercial training; and 12% found the payment of tuition

a burden. The advantages these adolescents found in the public schools were a more varied curriculum, more interesting activities, and fewer restrictions on their personal liberty.

The disadvantages they listed were a lack of religious training, lack of teacher interest in the pupils, an abuse of the freedom granted the students and the low moral standards found among certain groups. Eighty-eight per cent of the subjects regretted the loss of a Catholic education and moral guidance, as well as the devoted service of the religious teachers. However, they scored the predominantly academic curriculum required of all students, the strict discipline and regulations, and the lack of electives, and in a few schools, the racial discrimination and lack of understanding on the part of some teachers.

When recounting the effect in their personal lives, 35% of the boys and 21% of the girls admitted they had become careless in their religious duties, others referred to the adoption of bad habits, an "I-don't-care" attitude, lack of respect for teachers, loss of Christian modesty. Nine per cent reported a change for the better, chiefly through improved scholastic work. One-third of the subjects, becoming aware of serious sex problems, seemed at a loss for adult counsel. Only 22% were taking advantage of Christian Doctrine classes in their parishes. Truancy was on an up-swing, averaging 12.6 days per student. Forty-nine per cent regretted the transfer, 22% were sorry to a certain extent; and 29% were satisfied with the change of schools. The transfer was approved by 41% of the parents.

The general tenor of the remarks appended to the questionnaire by the subjects was that such a transfer was not a desirable change if it could be avoided. They keenly felt the loss of the Catholic environment, since they were all Catholic students. But a substantial number did feel relieved from the pressure of unjust or insurmountable situations in the Catholic schools and many welcomed the opportunity for making a better preparation for their occupational choice.

ROMEIN, TUNIS. *Education and the Problem of Responsibility*. Ed.D., University of Kentucky, Lexington, Ky., 1953.

Problem: The task of developing responsible persons is presented as one of the basic problems of twentieth century education in America. The term "responsibility" does not submit itself readily to definition. It seems evident that a free society requires an eminently distinctive kind of responsiveness on the part of its citizens. And for that reason, the problem of responsibility in education is chosen as a core problem for any educative faith which proposes to serve its society constructively during this difficult age of stress and transition.

Four world views are confronted with the problem of responsibility in education: pragmatism and classical humanism being chosen as the first pair of competitors, and they were examined particularly in the light of their concepts of the nature of man. Educational reconstructionism and Neo-Reformation Christianity were chosen as the second set of contenders, and they were likewise examined and compared.

Conclusions: Pragmatism is evidently the dominant faith in modern education. It is cited for its loyalty to the infinite worth of the individual, and for its outspoken resistance to modern totalitarianisms. On the other hand, the pragmatic concept of man's nature, based upon a naturalistic faith, is critically evaluated in the light of its possible contribution to the solution of the problem of developing responsible persons. The implications of natural necessity suggest that the pragmatist has great difficulty in giving a convincing answer to the problem of human obligation.

Classical humanism places its faith in the rational powers of man. The rigorous disciplinary training of the young in the classical tradition is highly important in the development of responsible persons. Yet, because of the emphasis on a divine reason which infuses man, there seems to be a lack of clarity about the uniqueness of the person in his own right. If it is the divine universal which makes a man human and responsible, man as the accidental individual does not seem to

be placed in responsible "over-againstness" to other persons.

Possibly the most radical and currently formidable concept of the nature of man presents itself in the educational reconstructionist views where man's significance and humanity are emphasized in the light of his participation in the community and in the group. The community determines what is right and wrong, and man's individual responsibility consists in committing himself to the community. And the school is the core-community by means of which a radical democratic faith may be established, and a new way of life may be constituted in order to adjust to a new world in transition.

In contrast to these varying theories about man, his education, and his responsibilities, the Neo-Reformation Christian faith is presented. According to the Neo-Reformation faith, man is a creature, created in the image of God. Man enjoys a basic personal freedom by virtue of his creation in the image of God, and therefore in the final analysis he is not determined by his environment. However, his freedom as a person implies a radical kind of responsibility. His creator holds him accountable for how he uses his freedom, and his accountability to God involves his accountability and responsibility to his neighbor. He has the inalienable right to place his relationship to God above all other obligations and relationships. This is the Neo-Reformation answer to modern trends at large, and in education, which threaten to lose the person and his infinite worth in the maelstrom of non-theologically founded collectivism. For these reasons it seems important that the Neo-Reformation theological emphasis ought not to go unheard in public education. This faith is a concise and unequivocal defense of the primacy of the individual persons and a clear insistence of the calling of every person to be responsible, individually, to his God and to his neighbor.

SHELTON, GENTRY ALLEN. *A Study of the Directors of Christian Education in Churches of the Disciples of Christ in the United States*. Ed.D., University of Kentucky, Lexington, Ky., 1954. 215 pages.

Sponsoring Committee: Leonard E. Meece, Frank G. Dickey, Lyman C. Ginger, Howard Beers.

Problem: To determine areas wherein directors of Christian education in Disciples of Christ churches are lacking in professional training and to make recommendation to help this situation. The study was limited to persons holding the title of Director of Christian Education in churches of the Disciples of Christ.

Procedure: A questionnaire was sent to all directors of Christian Education in Disciples of Christ churches. Personal interviews and correspondence were used as supplementary means of securing information. The total possible response was 258 and of this number 166 or 64.34% responded. Of the 166, 68 or 40.9% were personally interviewed. The respondents were from 29 states and the District of Columbia.

The dissertation attempts to: (1) determine the nature of the preparatory program needed for directors of Christian education of the Disciples of Christ; (2) to show the rise and growth of the position of director of Christian education among the churches of the Disciples of Christ; (3) to show the present status of directors of Christian education among the churches of the Disciples of Christ.

Conclusions: The profession of director of Christian education in the Disciples of Christ churches has made amazing strides in its development and today is a recognized field of endeavor. Data indicate that men directors serve larger churches than do women directors and receive higher salaries. The tenure of most directors in local churches is all too short and in many instances reveals poor adjustment of director, minister, and/or church. The largest number of persons serving as directors have had experience in public schools or colleges, while 88% of the group possess four year college degrees, and almost 50% hold two degrees. Colleges supported by the Disciples of Christ are responsible for either part or all of the training of directors according to the data presented. Beneficial training experiences outside the classroom are

the Disciple youth conferences, National Workshop for Directors of Christian Education sponsored by National Council of Churches, the National Fellowship of Disciple Directors, and the Directors' Section of the National Council. The director's biggest problem is that of securing and training volunteer teachers.

The demand for trained personnel in Christian education will increase in the future and qualified persons must be recruited for the profession. The ministry of Christian education must be chosen as a permanent profession and not merely a stepping stone to something else. To accomplish this some obstacles must be overcome: (1) no difference in status should be made between minister and director of Christian education; (2) salaries of director should be more in proportion to those of minister; (3) increments for directors should be the same as those for ministers. The trend toward integration of religious education into the total life of the church should continue, thus effecting the preaching, counseling, evangelism, stewardship, mission, and administrative programs.

1. Future directors planning to complete only the four year Bachelor of Arts degree or its equivalent should major in religious education and minor in secular education.

2. Future directors planning to complete graduate degrees in addition to the four year standard college degree should follow this suggested pattern: (a) The graduate degree should be from a recognized theological seminary with the major in religious education; (b) The A.B. degree should prepare individuals for public school teaching even to the point of certification. This second pattern is most desirable.

3. Included in the training should be a five to six months internship, a field work program in in-service training, regular laboratory observation-practice sessions or practicum.

4. Young people in preparation should be encouraged to participate in summer camps, conferences, vacation church schools, etc.

5. Special ordination services for directors should be developed and used.

6. The title Director of Christian Education should be used for trained but unordained persons, the title Associate of Christian Education for untrained persons, and the title Minister of Christian Education for trained and ordained personnel.

7. Directors should be given adequate clerical help, be employed just as are ministers, be recognized through special installation services, have vacations equal to the ministers, remain in churches a reasonable length of time, continually seek self-improvement, keep abreast of newest developments in curricular material, and be represented on major state and national boards of Disciples as are ministers and laymen.

8. Directors should not accept employment until a job analysis suitable to all parties is made.

SHIMLER, DONALD HEGER. *A Study of Confirmation Instruction in the Educational Program of the Evangelical and Reformed Church*. Ed.D., Columbia University, New York, N. Y., 1952.

Sponsoring Committee: R. Strang, L. J. Sherrill, F. W. Herriott.

Problem: Since the Reformation period, young people have become members of the Evangelical and Reformed Church (and her predecessors) through the Rite of Confirmation preceded by a period of instruction in the faith as expounded in the Heidelberg Catechism. This project is a study of that religious education program.

Procedure: The project naturally resolves itself into the following distinct parts: In Part I — an historical survey of catechetical instruction as practiced in the Evangelical and Reformed Church and her predecessors until the beginning of the 20th Century. A thorough study was made of the Rite of Confirmation and the preceding instruction as practiced through the years.

Part II — a study of the present-day confirmation instruction, culled from questionnaires received from 270 ministers and 106 young people who have undergone confirma-

tion instruction and the Rite of Confirmation. From the questionnaires of the ministers data were collected concerning the methods, value, significance, aims, and purposes of present-day confirmation instruction. The questionnaires of those confirmed were concerned with the attitudes of the young people toward the program.

Part III — recommendations and conclusions resulting from a consideration of certain basic issues in modern Christian education and the religious beliefs and attitudes of youth, as well as the data of the questionnaires describing present practise and ministers' beliefs as to what confirmation instruction should be.

Conclusions: Traditionally, the program of confirmation instruction springs out of the educational concept in which the interpretation of the Bible and the teachings of the church are assumed to be God-given; as a result, the transmission of those truths to young people is of primary importance. In spite of the fact, however, attempts are being made to have confirmation instruction follow more closely the modern Christian education which assumes that the interpretation of the Bible and the teachings of the church must be re-examined and that attention must be centered on the young people being educated. As a result of the study of the facts, the writer concluded that a "middle-of-the-road" position is necessary at the present time in a program which is being torn between two such separate and distinct streams of influence. Recommendations were made to enhance the present-day confirmation instruction program.

SHULTZ, JOSEPH R. *A History of Protestant Christian Day Schools in the United States*. D.R.E., Southwestern Baptist Theological Seminary, Ft. Worth, Texas, 1954. 248 pages.

Sponsoring Committee: J. M. Price, William L. House, T. B. Maston, A. Donald Bell.

Problem: An objective study to supply a coordinated history of the origin, development, and present-day extent of all Protestant elementary and secondary schools in the United States. The study was limited to the

schools which were recognized by the states as comparable to the public schools. The Lutheran "Parochial Schools," the Adventist "Church Schools," the Christian Reformed "Parents Schools," and all others were considered under the term "Christian Day School" in this study.

Procedure: The source materials used as the basis of this study were denominational histories, church histories, and original records. The author had access to the Library of Congress data from denominational headquarters. The schools of the Lutheran-Missouri Synod, Lutheran Joint Synod of Wisconsin, Seventh Day Adventist, Christian Reformed, Mennonites, Baptists, Brethren, Presbyterian U.S., and the National Association of Christian Schools were considered in this study.

Conclusions: 1. The origin of the major Protestant school systems of today followed the Colonial Period and the War of 1812. The influx of immigrants, distinctive Confessions of Faith, and unrelenting church doctrines contributed to the tenacity of these Christian people in establishing their own schools. The majority of individual minor movements have begun in the last two decades. The reason for this new surge is thought to be: the secularization of public schools and education, the reasserting of the parental right in child education, and the sharpened emphasis in Christian training.

2. The development of the major systems was not phenomenal, nevertheless, the growth was steady, firm, and definite. A significant period in the development was 1875 to 1905. An exceedingly important factor in the growth of the major systems was the establishment of teacher training colleges.

3. The present-day extent is reflected in the fact that there are approximately 197,832 students enrolled in approximately 2,910 Christian day schools, an increase in enrollment of 63% during the past two decades.

4. The basic problems throughout the history of both major systems and minor movements have been the scarcity of adequately trained teachers, and textbooks written upon

the basis of their Christian philosophy of education.

5. The basic philosophy of education held by Protestant elementary and secondary schools is that Christianity envelops the individual's whole life; every aspect of life, every realm of knowledge, and every fact of science find their place within Christianity.

6. Protestant day schools are a compliment to the genius of American democracy, as essential to the principles of a democracy as the public schools, debilitating the forces of ignorance, evil, and corruption, propagating the forces of truth and integrity.

SKEATH, DANIEL F. *A Study of Local Religious Programs Provided in Selected Protestant Churches for the Youth Members*. Ed.D., Pennsylvania State College, State College, Pa., 1953. 149 pages.

Sponsoring Committee: Arthur M. Wellington, Hugh M. Davison, Franklin A. Miller, James H. Moyer, Robert B. Patrick, Edward B. van Ormer.

Problem: To determine some of the attitudes and actions of selected national Protestant church bodies and their local churches toward their youth; to find out if the adult members of the church and the pastor consider the youth members their equals and to determine the extent to which they consider the youth interests in the life of the church and its activities; also, to consider the programs and activities that are provided for the youth members of the church and whether or not they fulfill the needs of the youth. To consider some of the attitudes of the youth toward their church, finding out whether or not the programs and activities are meeting their needs and are what they expect of the church.

The study is based on random geographical and denominational sampling and comparisons between church groups of the white Protestant denominations for the youth ages 14 to 18 inclusive in Maryland. The sampling included a total of 100 completed questionnaires from the clergy and 600 completed questionnaires from the youth members of the included denominations. The denominations included in the study are: Baptist,

Church of the Brethren, Disciples of Christ, Evangelical and Reformed, Evangelical United Brethren, Lutheran, Methodist, Presbyterian, and Protestant Episcopal.

Conclusions: The youth are an important part of the church. It is the responsibility of the church to instill in the youth of their church the moral code and philosophy of the church so that it will be the basis for their thoughts and actions in their daily lives, their dealings with one another, and the operation of their communities.

There is a lack of interest, welcome atmosphere, and acceptance of the youth members by the adult members of the church. The adult members do not fulfill their obligations to youth. They do not provide means whereby the youth are adequately schooled and provided with opportunities for actual experiences in developing church-based citizenship and leadership.

The youth desire to be more active in their churches and consider it their responsibility to be so, but they desire acceptance and recognition on the part of the adult members. The youth believe too that the minister, official board members, and laity could do more to interest and attract the youth into active participation in church work.

Finally the church has a definite responsibility for training its youth in the teachings of the church so that it will affect their lives, the lives of their fellow men, and the community. It is not now fulfilling these obligations and responsibilities to them.

SPIKE, ROBERT WARREN. *A Guide to Community Social Action for Church Youth Groups*. Ed.D., Columbia University, New York, N. Y., 1954.

Sponsoring Committee: Paul Essert, Clyde Murray, Frank Herriott.

Problem: This study is addressed to the problem of helping church youth groups translate their convictions into meaningful action in the community. The main body of the project is background study for the preparation of the guide which is presented in the last chapter. Two poles of emphasis point the direction of the research. The first is to survey patterns and structures of community action which have been used by adult

and youth voluntary groups. The second pole is to explore the temper and milieu of the youth groups to which the guide will be addressed both in terms of potentialities and obstacles.

Procedure and Conclusions: Chapter I surveyed patterns of action in selected adult social action groups: organizations with interest exclusively indigeneous to the community, such as community planning councils, voluntary groups like the National Association for the Advancement of Colored People, and social action patterns recommended by denominational agencies. This survey provides a background of operational strategies and principles of motivation for action that are successful in adult groups.

Chapter II summarizes results of a questionnaire sent to presidents of representative local church youth groups across the country. This questionnaire was directed at discovering the mores of the groups, their current program emphases, felt needs and satisfactions from the perspective of teen age young people.

Chapter III presents information about conditions in the type of youth groups where the guide will be used. Nineteen youth groups are described as they were observed over the period of a program year by their advisers who followed standard procedures set up by the author. These advisers were given initial briefing based on four general hypotheses that seemed most apparent in the questionnaire. These were:

1. A thorough sociological and psychological understanding of the community and church determines relevant issues.
2. Social action program is not the only effective way of doing the job. Field trips and "doing" projects are good ways of initiating social action.
3. The adviser's suggestions and help in planning are paramount in importance.
4. The theological relevance of community participation must be continually stressed.

Chapter IV states the underlying principles which have emerged from this process of information gathering, and observation, and which are used as the bases for writing the guide.

STAPLES, GEORGE. *What is a Christian College? A Philosophy for Church-Related Higher Education*. Th.D., Union Theological Seminary, Richmond, Va., 1954. 420 pages.

Sponsoring Committee: Frank Bell Lewis, W. McIlwaine Thompson, John Newton Thomas.

Problem: To ascertain the weaknesses in American higher education and to indicate how the Christian college can meet these problems.

Procedure: To discern from the vast amount of written criticism of the American higher educational system those basic weaknesses which threaten its future usefulness; to discover the contribution which can be made by the Christian college; to delineate those aspects of college program and life which determine whether a college can be correctly called "Christian." In 1950-51 a group of forty-six church-related colleges, both Roman Catholic and Protestant, entered into a self-study to formulate an answer to the question, "What is a Christian College?" In 1952 a series of 15 one-day meetings were held to enable college people across the country to discuss questions arising from the original study, and six one-week workshops were held on a regional basis to make a more penetrating study of the subject. The materials produced by these studies were used liberally in this dissertation. Finally, some 200 colleges participated in a self-study and these progress reports made to the office of the Commission on Christian Higher Education, National Council of Churches, were made available to the author.

Conclusions: There are several basic weaknesses in American life — provincialism, atomism, superficiality, materialism, secularism. Education has in many instances contracted the disease from the society within which it has functioned. The faults of higher education may be classified as follows:

1. A failure to impart to students a standard of moral values, due to the tendency of higher education to shirk fundamental issues.

2. A failure to make a moral impact on society, an outgrowth of the university's production of a moral-less student society and encouraged by a false neutrality on moral matters.

3. A failure to relate education to life, caused by fragmentation of instruction, secularization, and a high demand for specialization.

The small, church-related college stands in a unique position to provide the moral stimulus which this generation needs. By its total program it may meet the problems outlined above in the following ways:

1. In the realm of moral value, the Christian college can begin with a commitment to *divine* truth. It can and must teach the Christian message regarding sin and its consequences. Education can and must have a faith of its own.

2. In the realm of moral influence on society, the Christian college can produce a generation of men and women into whom have been moulded spiritual values, and these persons can in turn express these values in all areas of human relations.

3. In the realm of relating college experience to life, the Christian college can cultivate principles of freedom, develop free enterprise, revere human personality, and give to the entire community a leadership of spiritual culture.

Christian educators must give their best efforts to the ways and means by which they can impart to this student generation a philosophy of life and practice which is in keeping with historical Christianity and at the same time adequate to the demands of our day. Only the Christian faith, deeply and rightly understood, can bring together our ideals and the possibility of their being achieved.

Significant Evidence

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The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluation and interpretative comment, which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, and used by permission of that periodical. The abstract number is Volume 28, Numbers 5-6, May-June, 1954.

I. ABSTRACTS RELATED TO CHILDHOOD AND ADOLESCENCE

This German study provides us with figures for intercultural comparisons. Disobedience appears to involve more than personality or home background.

4080. HÄBERLIN, ANNEMARIE. DER UNGEHORSAM; SEINE ERSCHEINUNGSWEISEN, SEINE URSACHEN, UND SEINE BEHANDLUNGSMÖGLICHKEITEN. (Disobedience; its incidence, causes, and treatment.) *Beih. Schweiz. Z. Psychol. Anwend.*, 1953, No. 23, 111 p. — Disobedience is defined as habitual resistance against adult authority figures. In a survey of 12,000 students, between ages 6 and 15, an entire community school system, 17% of the pupils were classified disobedient, with boys exceeding girls 3:1. The greatest frequency occurred at age 7 and again at age 14. The results of individual social-psychological studies of 120 disobedient children are summarized and discussed in terms of etiology. Disobedience is considered a retardation of personality development, often generated or abetted by environmental factors. A section on treatment and a number of case studies are included. 51 references. — *H. P. David.*

Here are further efforts to describe the kinds of homes in which children are reared. Wilson takes the next step in pointing to the influence of the home on the children.

4087. LORR, MAURICE, & JENKINS, RICHARD L. (VA Central Office, Washington, D. C.) THREE FACTORS IN PARENT BEHAVIOR. *J. consult. Psychol.*, 1953, 17, 306-308. — "A second-order factor analysis of the interrelations of 7 first-order factors derived by Roff from 30 Fels Parent Behavior Scales indicates that the most economical and significant relations tapped by these scales can be represented in the following 3 questions: (1) How far does this home sustain and encourage dependence and how far does it deny satisfaction to dependence? (2) How far do its methods of child

training reflect democratic practices and values, or to what extent are they authoritarian and undemocratic? (3) To what extent is there a strict orderliness in the home or to what extent is the home lax and unorganized?" — *F. Costin.*

4096. STONE, CAROL, & LANDIS, PAUL H. (State Coll. Washington, Pullman.) AN APPROACH TO AUTHORITY PATTERN IN PARENT-TEEN-AGE RELATIONSHIPS. *Rur. Sociol.*, 1953, 18, 233-242. — Schedules from 4,310 high school seniors in the State of Washington were used to relate family authority patterns to the adjustment problems of teenagers. "Almost twice as many boys as girls placed their families in the democratic category. City families were not strikingly more democratic than farm families. The small-town family, as appraised by the boys, was far more democratic than either the farm or the city family. Teen-agers in democratic families apparently have more harmonious relationships with their parents than those in authoritarian families. Those in democratic families also report fewer adjustment problems." — *S. C. Goldberg.*

4251. YI-CHUNG LU. (U. Utah, Provo.) HOME DISCIPLINE AND REACTION TO AUTHORITY IN RELATION TO MARITAL ROLES. *Marriage Fam. Living*, 1953, 15, 223-225. — The study of a group of 600 married couples indicates "that the type of discipline the husband experienced in his parental home has no relation at all with the kind of role he . . . plays in his marriage relationship. . . ." Many wives "who reported that they were allowed to have their own way . . . (were) in the wife-more-dominant group." "It is the meaning the discipline has for the person rather than the kind of home discipline itself that influences one's interaction with others." — *M. M. Gillet.*

Studies such as these are pointing to the central issues in concerns about T.V. and Comics.

4086. LEWIN, HERBERT S. FACTS AND FEARS ABOUT THE COMICS. *Nation's Schs.*, 1953, 52, 46-48. — Reports the results of a study of 3 groups

of city boys of average intelligence as to their interest in comics and ability to size up whatever they read. It was found that those youngsters who read comics most frequently and with greatest interest were no worse maladjusted in terms of delinquency or other misbehavior than those who read few, if any, comic books. The third group—those with greatest critical understanding—seemed better adjusted than the other two. A follow-up study 18 months later yielded similar results. — *A. J. Sprow.*

4095. SCOTT, LLOYD F. (Castro Valley Elem. Sch., Calif.) A STUDY OF CHILDREN'S TV INTERESTS. *Calif. J. Educ. Res.*, 1953, 4, 162-164. — The questionnaire responses of 478 second through eighth grade East San Francisco Bay area public school children, who had television in their own homes or who observed it in the homes of friends and neighbors, led to the following educational (among other) observations: (1) while 62% could report the specific product advertised, 16% did not do so. (2) 85% watched TV sometime during the week for an average of some 16 hours per week (true for both high and low economic groups). (3) 61% did not have adult help in program selection. (4) 59% gave TV preference over any task whatsoever. (5) While 63% reported they learned things on television which helped them in school, only 25% had ever reported such things in school. — *T. E. Newland.*

II. ABSTRACTS RELATED TO PERSONALITY TRAITS

While the abstracts below do not invalidate intelligence tests, they do serve to warn those who are not specially trained that I.Q. scores must be interpreted with caution.

4024. BERNEUTER, ROBERT G. (Pennsylvania State Coll., State College.) IMPLICATIONS OF RECENT STUDIES ON INTELLIGENCE. *Trans. N. Y. Acad. Sci.*, 1953, 15, 301-305. — Four contemporary theories of the nature of intelligence, including (1) the hierarchy viewpoint, (2) the emergent factors viewpoint, (3) the second-order factors viewpoint, and (4) the orthogonal simple-structure viewpoint, are evaluated according to recent experimental findings. "Anyone who wishes to make practical contributions to intelligence test construction today must first decide what his position is to be regarding the various conflicting theoretical viewpoints." For his own work in test construction the author has adopted the orthogonal simple-structure approach. — *P. Swartz.*

4025. HAGGARD, ERNEST A. (U. Chicago, Ill.) TECHNIQUES FOR THE DEVELOPMENT OF UNBIASED TESTS. *Proc. 1952 Conf. Test. Probl., Educ. Test. Serv.*, 1953, 93-117. — The standard-type intelligence tests are inadequate on several counts. Among other things, they have measured only a very narrow range of mental abilities; they have failed to provide measures of the wide variety of qualitative differences in the modes or processes of solving mental problems; they have ignored the influences of differences in cultural training and socialization on the repertoire of experience and the attitude, motivation, and personality patterns

of sub-groups in our society; and they have considered mental functioning in isolation. 40 references. — *G. C. Carter.*

4026. LORGE, IRVING. (Columbia U., New York.) DIFFERENCE OR BIAS IN TESTS OF INTELLIGENCE. *Proc. 1952 Conf. Test. Probl., Educ. Test. Serv.*, 1953, 76-82. — The full appreciation of the variety of aptitudes and the development of adequate methods for appraising them should, in the long run, ultimately lead to the production of enough information to eliminate bias. As the psychologist develops tests to measure mastery of different contents and processes, he will obtain the evidence about the inequalities of opportunity for maximum development. With such information, the psychologist, in cooperation with educators and others interested in social amelioration, will try to make those social inventions which will allow all in our democracy to have an equal opportunity for maximum development of their potentialities. — *G. C. Carter.*

4030. TYLER, FRED T. (U. California, Berkeley.) COMMENTS ON THE CORRELATION ANALYSIS REPORTED IN INTELLIGENCE AND CULTURAL DIFFERENCES. *J. educ. Psychol.*, 1953, 44, 288-295. — The author discusses certain features of the correlational analysis reported by Eells in "Intelligence and cultural differences" (see 27: 5738) and reconsiders Eells' hypothesis that status differences in IQ may depend on different opportunities for familiarity with test processes and content. The apparent importance of the verbal factor in this connection is questioned since it was found that when the mean IQ scores for each of the status groups on the Henmon-Nelson and the Otis Alpha Nonverbal tests were converted into standard scores and plotted against status, the regression lines for these verbal and nonverbal measures of intelligence became very similar. It is suggested that positive knowledge regarding the basis of status differences in IQ can be provided only by experimental evidence. — *E. B. Mallory.*

III. ABSTRACT RELATED TO SOCIETY

Evidence like this helps clear thinking about the origins of racial prejudice and the possibilities of changing prejudiced attitudes.

4085. LANDRETH, CATHERINE, & JOHNSON, BARBARA CHILD. (U. California, Berkeley.) YOUNG CHILDREN'S RESPONSES TO A PICTURE AND INSET TEST DESIGNED TO REVEAL REACTIONS TO PERSONS OF DIFFERENT SKIN COLOR. *Child Develpm.*, 1953, 24, 63-80. — Reactions to people of white, brown and black skin color were studied in 228 children, using a picture and inset test which required the child to complete a picture using one of a pair of insets. Results indicate different responses to skin color in white upper class and lower class children and Negro lower class children, the latter seemingly responding to skin color in terms of a value judgment. "Patterns of response to persons of different skin color are present as early as 3 years and become accentuated during the succeeding 2 years." — *L. S. Baker.*

BOOK REVIEWS

The Self and the Dramas of History. By REINHOLD NIEBUHR. New York: Charles Scribner's Sons, 1955. 246 pages. \$3.75.

This book is the result of two years of enforced leisure and is itself illustrative of a claim Niebuhr makes about history, that the fruit of a situation or historical movement is often more positive than the limiting circumstances would have led one to predict. The work is divided into three parts discussing respectively the dialogic engagements of the self, the Hebraic and Hellenic components of this dialogue, and the contemporary implications of the self in dialogue.

Part I is deeply permeated by Buber's conception of the uniqueness of the self. Some of the development here is rather inconclusive and excessively skeletal. Several of the early chapters are little more than outlines of the basic themes rather than carefully developed analyses or discussions. The title of the book is taken from chapter X. Here Niebuhr shows how the dialogic relations of the self with itself, with others, and with God are transmuted into dramas whenever they precipitate action. Since these dramatic patterns are a compound of freedom and necessity they can never be totally reduced to ontological or scientific dimensions, but must always preserve the tension between meaning and mystery. The chapter on the "Problem of Historical Knowledge" is an impressive study of the significance of the frames of meaning which consciously or unconsciously determine the historian's interpretation of facts.

Niebuhr has some interesting remarks to make about the weakness of mysticism and of its perennial relation to rationalism which may impress some students of mysticism as a much too facile analysis and correlation. And in the same context there will be eyebrows raised at the rather easy dismissal of modern existentialism as "but another version of romantic revolt." But the criticism is never without point even where it may seem to be too simple and reductive.

Part II is much more sustained in analysis and argument. The author traces the Hebrew and Greek contribution to modern culture and discloses the weaknesses and strengths of both. His discussion of the Hebrew frame of meaning with its transcendence over the actual structures of existence in contrast to the Greek structure of immanence is a particularly penetrating disclosure of the wider scope provided for human creativity in the Hebrew understanding. This second part concludes with a very good description of the blindness of an empirical culture to some rather obtrusive facts, and includes very pointed strictures on Freud, Fromm, Horney, Sullivan and others. This section adds illuminating insights to Niebuhr's previous discussion of these problems in earlier books.

Part III takes up such problems as justice, democracy, social hierarchy and shows the pressing need of seeing man's limit as creature and his possibility as unique creator. The real dilemma of modern culture is that this complexity of man and of human community has been obscured first from

one then from the other side. Pascal's theme of man's misery and greatness permeates every facet of the Niebuhrian analysis. The chapter on "The Integration of the World Community" is worth much more than the price of the book. With great sensitiveness Niebuhr discusses the peril of the illusion that man can achieve a complete mastery of his historical destiny, the peculiar attractiveness of Communism to the Asiatics, and the acute question of American competence for world leadership. His vision for the future is by no means as pessimistic as some would expect. He hazards the opinion that atomic destruction is not a probability, though it remains a possibility. It is probable that we shall avoid destruction but "no neat world order will be achieved." Such a conclusion is the result of a kind of logic that lays bare the inescapable ambiguities and complexities in the interrelations of the self with the structures of history. — J. William Lee, Assistant Professor of Philosophy of Religion, Graduate School of Theology, Oberlin College, Oberlin, Ohio.



Accent on Teaching: Experiments in General Education. Edited by SIDNEY J. FRENCH. New York: Harper & Brothers, 1954. 334 pages. \$4.75.

This book edited by the Dean of Rollins College provides a helpful report on some important trends in general education which are not without significance for the religious educator. After an introduction in which the editor ably surveys the place of general education in the liberal arts, twenty professors report on techniques and content of courses in the Humanities, the Natural Sciences, and the Social Sciences from the standpoint of their values in general education. Four other educators write on the place of discussion, the role of the administrator, and evaluation as an aid to instruction.

We are reminded that education on the college level is changing rapidly, and the religious educator will be interested in the relationship of those changes to the place of religion in the college. He may be disappointed that there is so little direct inclusion of religion as a subject, but he will be happy to know that religious values hold a prominent place. For example, there is the discussion of a course in life values given at San Francisco State College, a course in which the student first increases awareness of the values he holds, then examines them critically and moves on either to a rational acceptance of them or to a substitution of more satisfactory values. This course is based on a selected list of literary and philosophical works which pose value problems. There are in such courses tremendous religious possibilities, but also great dangers if the teachers are religiously superficial or immature.

In the section on Natural Sciences we find encouraging insistence that the subject matter must have relevance to the problems of students rather than a mere relationship to the discipline of which it forms a part. In the section on Social Sciences

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such subjects as the case method in human relations, training in citizenship, and problems of modern society are dealt with. One notices that history has moved to the periphery of the general educators' concern—a rather ominous warning to Christians who have a religion grounded in history. It would be tragic if general education should succumb to the temptation to disregard the perspectives of history. The value of this book to the religious educator lies in the fact that it stimulates constructive thinking in such areas as these.—*Frederick Burr Clifford*, Chairman, the Curriculum Committee Emory at Oxford, Emory University, Georgia.



Religion and Human Behavior. Edited by SIMON DONIGER. New York: Association Press, 1954. xxii + 233 pages. \$3.00.

This excellent set of fifteen essays, compiled by the editor of *Pastoral Psychology*, has as its theme the increasing comradeship between the medical profession and the ministry in their common search for the source and solution of human distress. Professional psychiatrists, psychologists, professors of religion, and ministers have pooled their thoughts in this volume, and the general agreement is indeed very striking. This collection is not intended to break new ground with respect to new theories. Rather, it is a summary of the latest developments in the fields of psychiatry and pastoral counselling, and for that reason will prove to be a handy guide book for ministers and laymen alike. These essays successfully bridge the gaps that too often exist between ministers and psychiatrists in their attempts to cure the ills of man. Ministers, in utilizing the findings of psychiatrists, are in no way admitting a defect in their own religious faith. Rather, the tools of the medical profession add to the growing insight into the nature of the human personality. On the other hand psychiatrists are increasingly realizing, as Carl Jung did, that the source of a great many of their patients' problems is rooted in their failure to find an adequate religious outlook on life. Psychiatrists and ministers working independently have discovered that man's worst enemy is himself. *Religion and Human Behavior* further opens the door to a promising era of joint inquiry.—*Deane W. Ferm*, Director, School of Religion, Montana State University, Missoula, Montana.



The Symbols of Religious Faith. By BEN KIMPEL. New York: Philosophical Library, 1954. 198 pages. \$3.75.

The title of this book does not describe its major emphasis as well as the subtitle which is "A Preface to an Understanding of the Nature of Religion." Professor Kimpel depends on an empirical analysis to disclose the essential meaning of religion. The book is rich in references to primitive religions and to all the major religious traditions.

A great deal of the discussion centers on achieving a clearcut definition of religion. The essential character of religion involves man's awareness of his dependent nature in relation to an ultimate reality upon which he acknowledges his final dependence. Thus religious faith always involves an effort to *understand* the nature of the total context

in which man lives. The stress on the role of understanding in religious faith sets Kimpel in rather sharp antagonism to both Otto and Schleiermacher. He criticizes the sense of the mysterious and denies that mystery belongs to the essential nature of religious experience. In the rationalistic sense in which Kimpel defines mystery, his criticisms are perhaps defensible. But it needs to be said that mystery in Otto's viewpoint is not the function of man's ignorance, and this is largely misunderstood in Kimpel's critique.

After defining religion the author moves to the metaphysic of religious life. He insists that some metaphysic is essential to religion. "There is no religion without a metaphysic." This he feels is just as true of primitive religions as of the more developed types, though he admits that the metaphysic may be somewhat inarticulate in the beliefs of primitive man.

The problem of symbols arises relative to man's attempt to understand the nature of ultimate reality. When in this process of understanding, one reality refers men to another reality, it performs the role of a sign or symbol. The book closes with a sharp critique of the tendency of men to depend on the symbol rather than on the ultimate reality symbolized.

One of the basic claims of the book is that understanding plays a very considerable role in religious faith. But even those who would agree with Kimpel here might be slow to assert this about primitive structures of religion. Religious experience is made possible, according to Kimpel, only by a "generalizing capacity of human minds to distinguish between a particular thing essential to life and a reality upon which it is dependent." If this is true, then certainly many of the aspects of primitive religion need to be rather sharply reconsidered, for this inferential factor has been pretty consistently denied by the investigators of the origins of religion.

In addition to this tendency to over-emphasize the intellectual element in religion, Kimpel tends to underestimate the role of reverence in philosophy. He clarifies the difference between a philosophy of the ultimate and a religious faith as the presence of *reverent adjustment* in religious faith in contrast to a drive for *speculative understanding* in philosophy. There is some basis for this kind of distinction but philosophical understanding is often as deeply impregnated by reverence as religious faith is by understanding. Despite these criticisms many readers will be helped by this scholarly attempt to clarify the function of a symbol as a meaningful pointer beyond itself to a reality that transcends the sign without destroying its symbolic value.—*J. William Lee*, Assistant Professor of Philosophy of Religion, Graduate School of Theology, Oberlin College, Oberlin, Ohio.



Who Speaks for God? By GERALD KENNEDY. Nashville: Abingdon Press, 1954. 139 pages. \$2.50.

In answering the question raised in the title of his book, Bishop Kennedy is consistent in asserting that "in the service a man renders to people and the extent to which his life is dedicated to persons" lies the secret and measure of his greatness, for he

must speak to "persons as ends in themselves." The task of the spokesman always involves the clearest recognition that he is bringing his word to "a person and not to a crowd;" and this person is one who is able to respond to, and make appropriation of, the truths of revelation as they may come through the spokesman of God. Thus does Dr. Kennedy imply his thorough recognition of the fact that in the church of Jesus Christ all barriers are down, as it assumes the role of the "meeting place of all classes and conditions of men." Love of neighbor is the necessary concomitant to love of God. Because they are by nature "God-seekers," all human beings have the need and the capability for appreciation of the spiritual dimension of life. Thus, says the author, "he who would speak for God speaks to the heart of man's mystery which lies deep down in the spiritual depths of his life," bringing answers from God to the deepest questions of human existence. The resulting faith brings freedom of soul and mind for "the one who has beat out on the anvil of experience his own beliefs and his own creed." The spokesman must be ever mindful that "men must be free, not because they prefer it but because God wills it." Herein lies the joy and the hope of the Christian life—a hope that can endure all the risk and tragedy that is a part of life's struggle, because it "springs not out of any promise of escape but out of endurance and spiritual victory." It is a hope that "is unconquerable and everlasting."

Presented originally as sermons and lectures to ministers concerned with the function of their ministry in the life and work of the Christian Church, the material of this volume will be of interest to both the laity and the clergy, for it deals not with techniques of preaching so much as with the relationship of the word of God to the needs of individuals. The abundance of illustrative material will enhance interest in the subjects under discussion, and will provide many suggestions for the minister's sermons. Though the volume may be given a high rating of "quotability," it must be judged as falling somewhat short of its basic task of describing the minister's function as "spokesman for God," leaving many excellent leads undeveloped. This may be attributable to its book form, which could hinder the effectiveness of its original presentation as lectures and sermons to ministers. However, it will be interesting and helpful to any minister seriously desiring to have a better understanding of his obligations to men and to God as he proclaims the Gospel of Jesus Christ.—*Charles H. Johnson*, Department of Religious Education, Perkins School of Theology, Southern Methodist University, Dallas, Texas.



Sourcebook in Marriage and the Family. By MARVIN B. SUSSMAN. Boston: Houghton Mifflin Company, 1955. 431 pages. \$3.00, paper.

This book is a collection of 60 articles and selected chapters on various aspects of the study of the family. The overall orientation is sociological although not all of the articles have this orientation. The selections are grouped into nine chapters, the listing of which will give an indication of the scope of the book: the contemporary family; mate selection and courtship; marriage interaction and adjustment; parental problems; child bearing

and child rearing; family interaction, conflict and stability; later years of married life, leavetakings, old age and bereavement; separation, divorce, remarriage; and family education and family living. No chapter is comprehensively covered in the selections. Each chapter and article is prefaced by a "running commentary."

The articles selected are excellent. However, many readers familiar with what has been written about the family will feel that many good articles have been omitted. The book is admittedly designed as a supplementary reading source for courses in marriage and the family with the excellent intention of alleviating the wear and tear on the few available library copies of journals and out-of-print articles. Although Professor Sussman may feel that this selection is an excellent supplement to his course, other teachers may find points which they stress in their courses lacking. It would seem to be inconsiderate to students to require them to procure a book as a supplementary source which would be only partially used and which would be largely supplemented with other readings.

Another weakness is that a printed collection reduces the flexibility in the use of supplementary readings and tends to get out of date very rapidly.

Although the article on the Chinese family is a good one, its inclusion leads me to raise a question. Why do writers in this area feel that in order to illustrate the variety of cultural patterns found in the family they have to use remote examples? While a discussion of the Chinese family does help illustrate the variety of patterns, it overlooks the variety of family patterns found in the United States. Part of the idea in illustrating the diversity of family patterns is to indicate that every one comes from different families and as such brings different patterns and values into his new family. Having to go thousands of miles to find divergent family patterns minimizes the differences found here at home. The diversity of family patterns can be illustrated effectively with the various ethnic and regional patterns found on the American scene.

In spite of the weaknesses in a book of this type there is in this book a collection of excellent articles which may be of help to many teachers in this area.—*Leonard Hill Stidley*, University of Illinois, Urbana, Illinois.



Men of the High Calling. Edited by CHARLES NEIDER. Nashville: Abingdon Press, 1954. 238 pages. \$3.50.

Charles Neider, author of *The White Citadel* and compiler of several anthologies of novels and short stories, has brought together in *Men of the High Calling* fourteen very interesting stories in which the central character is a minister, a priest, or a rabbi. The list of authors of the stories includes such notables as Stephen Vincent Benet, Lloyd C. Douglas, G. K. Chesterton, Tolstoy, Hawthorne, J. M. Barrie, and others.

Although not seeming to do so, some of the stories in this book teach great lessons of humility, devotion, and courage. For example, in one story the Bishop of Remo, who cared less for the Word of God than his own splendor, learned a great lesson in humility from his beggar, Luigi. In another, Pastor Borkman learned both devotion and courage from old Marja who considered it the highest act

of her life to fashion a beautiful altar cloth for the church with her gnarled old hands, stained and worn from the hard life of catching fish, and who dared to defy the Nazis when they invaded her homeland. In the story of Rabbi Aladar Fuerst is found a man who gave his life to save his people from destruction at the hands of a small group of fanatical Nazis in the Balkans.

These stories have a wide range of plot, setting, and style. Some are dramatic, others humorous, some filled with pathos. They are stimulating, interesting, and profitable, and they will certainly enrich the lives of all who read them. — *Denton R. Coker*, Department of Christian Education, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.



What To Do with Your Preschooler. By LILLIAN AND GODFREY FRANKEL. New York: Sterling Publishing Company, 1953. 120 pages. \$2.00.

This book takes only a short time to read but the result will be many hours of happy play for child and parent alike. It emphasizes the importance of the parent planning activities and toys for the child to play with by himself, with other children and with a relaxed parent.

As in other books about children, this book points out that toys which encourage creative and constructive activities are better than toys such as electric trains which are operated by a button only. The authors go further than pointing out this obvious fact. They describe many toys which will fill this need. Water painting on the blackboard, playing with clay, sculpturing with papier mache, printing pictures with potatoes, making doll swings and slides out of cardboard boxes, painting with fingers and painting on the window are but a few of the activities presented by the Frankels. These activities are excellent for the child as well as for the family budget. Even clay and finger paints need not be expensive when made with the recipes given in this book.

There is one discrepancy in the book that confuses the parent of the two and three year old. In the checklist of activities and toys for the two and three year olds, finger paints are listed. However, when finger painting is discussed in the chapter "Arts and Crafts" the authors state that the child under four years old should not finger paint since it only confuses him why this "messing" should be sanctioned, while other "messing" is forbidden.

Group games for the preschooler are given with words as well as directions for musical games. The suggestion made about eliminating the competitive parts of games for the very young preschooler will help prevent many a crisis at a child's second or third birthday party.

The authors stress the importance of letting the child help with work around the house. By so doing the child does not feel left out of the activities of the family and, along with developing muscles, he learns to be helpful and enjoy it.

Parents and others who help with nursery groups will find the suggestions in this book both practical and enjoyable. — *Marcia J. Bannister*, Champaign, Illinois.

Protestant Christianity Interpreted through Its Development. By JOHN DILLENBERGER AND CLAUDE WELCH. New York: Charles Scribner's Sons, 1954. 332 pages. \$4.50.

This reviewer would confess, perhaps to encourage some who read the review, that he undertook to read this book without any hope that he would find it especially interesting. Before long, he found himself hardly able to stop to do something which would not be denied. One would hope that many others, professional and lay alike, may have the same experience. The authors have brought a splendid background equipment to their writing and an ability to write interestingly and as simply as their material would allow.

The intent and approach of the book is indicated in its sub-title, "Interpreted through Its Development"; the development of Protestant theology is considered in relation to the many factors of the times which have influenced the changes which have taken place. Thus one has here a brief, but sufficient, presentation of the major doctrinal tenets of Protestantism from the Reformation till the present set forth in a consideration of the various factors which entered into the development of these doctrines and their change from time to time. All of this leads to the final chapter which discusses in a clear fashion "What Is Protestantism," a summary of what the authors believe to be the major characteristics of Protestantism at the present time.

A theologian or a church historian would probably be able to find some flaws in the presentation, but one suspects they would be minor. At any rate, this reviewer believes that the book is one which will provide a helpful overview of Protestantism to laymen who are willing to read with care and thought. — *J. S. Armentrout*, Professor of Christian Education, McCormick Theological Seminary, Chicago, Illinois.



If You Marry Outside Your Faith. By JAMES A. PIKE. New York: Harper & Brothers, 1954. 191 pages. \$2.50.

In dealing with controversial subjects, it is not uncommon for writers to generate more heat than light. Here is the best book I know of which throws real light on the problem of interfaith marriages. It is designed to inform those facing a decision in regard to their own marriage to one of another faith. The author seeks to help those of differing faiths who are now married and who had not taken certain factors into account in family life during their courtship days. Parents, relatives and friends, the author hopes, will find light on the problem of a "mixed marriage." Counselors, both lay and clerical, need guidance and understanding of the positions held by various groups. The aims of the author have been met in every particular. Anyone reading this book will have some prejudices dissipated and his own convictions sharpened.

Dean Pike reveals study of mixed marriages in operation by use of brief case accounts of the various problems that couples face. The fallacy of trusting an isolated case as typical is exposed for what it is. One soon understands why both Prot-

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estant and Catholic leaders caution against the marriage of those of differing faiths.

The reader will find the problem of birth control explained from varied points of view. The Roman Catholic position in regard to marriage is set forth in deliberate factual terms.

The counselor in this field often confronts those who are so sure of their devotion for each other that they are convinced that "love will find a way." The author points out the need for a second look into the problems involved.

Churches other than the Roman Catholic are not equipped with any neat set of rules applying to mixed marriages. The ethic of other faiths on this subject, however, is gathered in an attractive chapter, and this should furnish a handy source of reference to the counselor. The author concludes that there are five reasons why a mixed marriage is not a good thing:

1. A mixed marriage lacks a commonly held and articulated basis of ideas, purposes, and motivations.
2. A mixed marriage lacks the resources of marital health provided by common worship and common involvement in the most significant of all possible interests.
3. A mixed marriage robs the parents of a common relationship with their children on the deepest level, namely of spiritual life.
4. In a mixed marriage one of the parents—and sometimes both—are robbed of the opportunity of bringing to their children the best spiritual heritage that he or she knows, being barred from discharging this most important aspect of parental responsibility.
5. A mixed marriage (if one of the parties is a Roman Catholic) disenables one of the parties from following his conscience in regard to the planning of parenthood.

The author points out the change of church membership due to marriage. No church has one way traffic in the gain of membership from marriage.

The bibliography cited on the positions held by various groups is provided.

The problem of mixed marriages with those of the Jewish and other faiths is given thoughtful consideration.

The most practical portion of this intriguing book for the counselor is the last chapter where the steps one can take in helping people facing the problem of a mixed marriage are set forth with clarity and precision.

Here is a mighty good book. I wish that every young preacher especially had a copy in his own library.—*H. Clifford Northcott*, Bishop of the Methodist Church, Madison, Wisconsin.



The American People in the Twentieth Century.
By OSCAR HANDLIN. Cambridge: Harvard University Press, 1954. 244 pages. \$3.75.

Oscar Handlin, Professor of American History at Harvard University, Pulitzer Prize winning historian answers the questions, where did the people of the United States come from, when and why—how did they adapt themselves to their new environment, and what pressures did they meet. He

discusses the immigration from the early Seventeenth Century through the Nineteenth and what this immigration produced in problems as well as values to this country. He also discusses fully the problem of the color line—the strains of a free society—World War and the Post War Era; The Impact of the Depression; New Patterns of Action.

A very valuable and interesting chapter in his book is "Group Life in America." This last chapter in the book, only three pages and the shortest, is by all means one of the most important. For here he stresses the fact that the United States like the rest of the world, was at the mid-century confronted with the problem of safeguarding the individual against the "overwhelming power of the state."

Your reviewer wishes to quote the following important observation that Professor Handlin makes. "The techniques of control had become so effective and the limits of its functions so wide, that government, massive and impersonal, was in the position to crush the individual by its demand for unwavering obedience, total loyalty, and absolute uniformity." The author argues further that we have moved into the perilous second half of the century without the least assurance that has been approached (the end of a conflict.)

Space will not permit the giving fully of the pictures of the Jewish American people. Professor Handlin also discusses the German-American, the Irish-American, Italian-American and others. The book is one of the *Library of Congress Series in American Civilization* of which Ralph Henry Gabriel, Professor of History at Yale University, is the editor.—*Philip L. Seman*, Department of Sociology, University of Judaism, Los Angeles, California.



An Inventory of American Jewish History. By MOSES RISCHIN. Cambridge: Harvard University Press, 1954. 66 pages. \$1.75, paper.

This sixty-six page book is a treasury on American Jewish history. This study is a part of the contribution to the Tercentenary celebration of coming of Jews to the United States.

Professor Handlin in his Foreword states that the study of Mr. Rischin is the result of a conference of historians and social scientists sponsored by *Commentary* in 1948. At this conference, the gap between the two groups was earnestly discussed, and the American Jewish Committee asked Mr. Moses Rischin to undertake this study.

The Inventory and analysis will be of great value to all students of American history and particularly American Jewish history. In Rischin's compact work, we learn the contributions made by Dr. A. S. Rosenback; the *Jewish Encyclopedia*; the *Universal Jewish Encyclopedia*; the Yiddish Scientific Institute; the American Archives in Cincinnati; the American Jewish Historical Society; from memoirs and autobiographies, as well as biographies of whom he enumerates literally a few hundred in English and Yiddish. He tells us that autobiographies, reminiscences, memoirs, and biographies "not only provide an inexpressible source for an appreciation of the niceties and refinements of family life and human relations, but often provide the sole guides to large segments of American Jewish history." The inventory includes monographic

articles in Jewish and general publications as well as unpublished studies such as dissertations produced at the now defunct Graduate School of Jewish Social Work and other schools of social work.

Part II is an outline of American Jewish history, including "The Colonial Period," its Social and cultural history, Economic life, and then Recent history, covering labor problems of Jewish labor history, Needle trade and business history, Vital statistics; anti-semitism; Cultural life including the Yiddish press, Literature, in English, Yiddish and Hebrew; the Yiddish theater; the Yiddish language and Periodicals, Popular institutions and popular culture. The book also includes unwritten volumes of American Jewish history; these include Basic surveys, Social and intellectual history; Mass leisure and Mass sports; Histories of Jewish communities; the Arts, Music and Literature; Politics — Jewish Personality and Culture, Zionism and Foreign affairs — Sources of immigration.

As your reviewer read this fascinating and most resourceful study he felt that this valuable information is and will for many years to come, be indispensable for the student and for the culture historian. — *Philip L. Seman*, Department of Sociology, University of Judaism, Los Angeles, California.



The Catholic Picture Dictionary. By HAROLD A. PFEIFFER. Garden City, N. Y., Garden City Publishing Co., 1953, ©1948. 156 pages. \$1.50.

A must for every shelf for inquirers and converts, for teachers in training and in the field, and a valuable addition to the home library is "*The Catholic Picture Dictionary*" by the Rev. Harold A. Pfeiffer, S.J. Not only does it define and describe in words and pictures everything connected with the services of the Church, but it gives the proper pronunciation of the name of the article and ceremony, and pictures it in action. For example, the illustration accompanying the definition of "ewer" and "ewer basin" shows clearly the action of the pouring of the water from the pitcher over the bishop's hands, and its falling into the bowl beneath; that accompanying "absolution" shows the priest sitting in the confessional, his hand raised in the act and the penitent visible on the other side of the screen. The value of the definitions is enhanced by the amount of doctrine contained in them. For example, Baptism is defined as "the Sacrament which removes original and actual sin from the soul, filling it with Sanctifying Grace and so making the person baptized, a son of God and brother of Jesus Christ."

Those responsible for the training of altar boys will be grateful for the Instructions for serving at Mass which contain not only the text of the priest's Latin and the responses of the server, but also explicit directions on the accompanying actions and the proper pronunciation of the responses. — *Sister Maïa Charles*, Mission Helpers of the Sacred Heart, Towson, Maryland.



Spiritual Trails to Happiness. By SOLOMON FOSTER. New York: Bookman Associates, 1953. 94 pages. \$2.75.

This is a small book of poems by a rabbi who served in one community for over fifty years, possi-

bly longer than any other living rabbi in the United States, and who in these poems gives a philosophy and program to assure genuine happiness.

The poems are short and speak of the Foundations of Humanity — the Sanctity of Personality — the Spirituality of Love — the Blessing of Duty — and the Assurances of Divinity.

In the Foundations of Humanity, Rabbi Foster has a poem on Abraham Lincoln and the last stanza is of particular interest to all who are devoted to democracy and a free world. Here the poet feels that the world cannot endure half slave and half free; the fiction by which blood and soil divide the human house are falling, as the tide of freedom sweeps toward global unity. The fight for brotherhood of can never cease until man earns a democratic peace.

In his poems on the Sanctity of Personality, Rabbie Foster pays tribute to "Sarah," "Jochebed," "Miriam," "Deborah," "Ruth," "Hannah" and "Esther." Rabbi Foster puts in poetry what others have done in prose during these last years when mankind needs more than ever a spiritual Trail to Happiness. — *Philip L. Seman*, University of Judaism, Los Angeles, California.



The Devil. By GIOVANNI PAPINI. Translated by ADRIENNE FOULKE. New York: E. P. Dutton & Company, 1954. 246 pages. \$3.75.

Here, in his most recently Englished work, the well known author of the *Life of Christ* presents his reflections upon the Prince of the powers of darkness: a subject that has interested him for the past half century. He observes in a Preface that "readers will find . . . many new ideas" in the book; and in the course of the fourteen chapters he ranges easily from opening pages on the need to know the Devil, on his nature and origin, through the questions of his Fall, his relations with God, with Christ and mankind, to a final chapter on the destiny of the Devil wherein is contained his principal thesis or "new idea": must Hell be eternal? May not Lucifer be converted ultimately to his original status? Papini finds reason in the "absolute Love" of God to look forward to the conversion of Satan and the cessation of Hell.

The reflections (to which is appended a short radio play of 1950: "The Devil's Temptation"), representing the musings and readings of many years, are interestingly and forcefully proposed. Fundamentally, of course, the subject is the basic problem of evil; and it is always salutary to bring it into focus. Although that is not done here in a manner as practical and pleasant as is that of C. S. Lewis. — *William J. Reed*, St. Mary's Church, Boston, Massachusetts.



The Righteousness of God. By GORDON RUPP. New York: Philosophical Library, 1954. 375 pages. \$7.50.

One of the significant aspects of the contemporary renaissance of Luther studies has been the consistently high calibre of the rapidly growing number of works devoted to the endeavor to understand Martin Luther, his life, his religious thought and his significance. Gordon Rupp's historical study of Luther's theology enhances still further the

scholarly lustre which has marked this movement. This work must be ranked surely as one of the best of the studies of Luther's theology.

The book opens with a section entitled "The Historians' Luther" and a more penetrating, devastating indictment of the Luther portrayed by historians both inimical and adulatory has never been written than Mr. Rupp erects in his opening chapter, "The Luther of Myth and the Luther of History." Employing a vast arsenal of scholarly ammunition arranged with remarkable critical insight and perception, the author reviews the entire gamut of Luther study from Bellarmine to Prenter, Carlson and Watson. In addition to this critical study he rears his own interpretation of the real Luther, and it is a forthright, human and believable man who appears.

The succeeding two chapters on "Luther in England" and "Captain Henry Bell and 'Martin Luther's Divine Discourses'" are of markedly less interest and give the impression of being directed primarily at a British reading audience.

In Section II Mr. Rupp gets into the heart of his argument. With painstaking but fascinating carefulness he reveals the clue to understanding both Luther the man and Luther the theologian. The key is Luther's dominating concept of *Coram Deo*, the presence of God, a righteous God in whose sight the entire life of a man must be lived. But the righteousness of God is the righteousness of love rather than the righteousness of judgment. The development of this shattering awareness of the presence of God is traced from its earliest foreshadowings in Luther's lectures on Hebrews, through the lectures on Hebrews and Romans until it emerges as Luther's "theology of the Cross" with its marked Christocentric emphasis. God in Christ on the cross confronts "the whole man." Distinctions between soul and body, venial and mortal sins, good works of "consecrated" Christians, i.e. "the religious" of Luther's day and good works of "ordinary" Christians—all these become untenable. In the "coram Deo" the whole man is redeemed or damned.

The author's concluding sentences in this section are important. "Luther's theological development (1509-21) has its own coherence and integrity. Those will misunderstand it entirely who pick out elements of Protestant or Catholic orthodoxy and dismiss the rest as muddle. . . . It seems to us bracing and exhilarating to turn to Martin Luther from the addled orthodoxies and the stale rebel patterns of our time. If we will listen to him, patiently, without rushing in with our own wooden preconceptions, it may be that at the end of the day it will be found that this Son of Thunder is, more than he could know, or the Church has yet understood, a Son of Consolation in Israel."

Part III is composed of a series of separate essays which go far to correcting current major misinterpretations and misunderstandings of such things as Luther's relationship with Erasmus, Luther's position on "Government," his "Doctrine of the Church." The final chapter is a sympathetic and appealing description of "Luther, A Man."

Throughout the book the author allows Luther to speak for himself and the citation of passages quoted from Luther's works covers seven pages with no less than one hundred fifty entries to the

page, or well over a thousand quotations in all. A select Bibliography and an Index round out the work. — *Richard C. Wolf*, Associate Professor of Church History, Graduate School of Theology, Oberlin College, Oberlin, Ohio.



Group Work in the Institution. By GISELA KONOPKA. New York: Whiteside, Inc., 1954. xiv + 304 pages. \$4.50.

This book is directed to all those professional and lay persons "interested in improving life in our Institutions. It is an attempt through the written word to improve some of our work in Institutions and to clarify the role of the group work profession which by its theoretical and practical contribution is essential to life in Institutions."

To this reviewer this is a thrilling and exciting book—a clear strong voice pointing a way. Free from clichés and technical language, it nevertheless sets forth the real and basic concepts of the profession and defines the challenge of the institution to it and its role in institutional living.

As an agency administrator I shall use this book with leadership personnel; were I a teacher in a professional school, I should make this required reading for my students; as a worker I should take this book under my arm when I took a job; and more important than all, had I the responsibility of placing anyone in an institution, if Gisela Konopka or people with like skill, professional discipline, and "dedication to human beings" were supervising, I could place them with a sense of assurance that to the limit of professional possibility they would be helped toward happy and effective living.

To me this is a *must* for workers in institutions and a *should* for all group workers. — *Dorothy Smith*, Director, East End Neighborhood House, Cleveland, Ohio.



Religion and the Moral Life. By A. CAMPBELL GARNETT. New York: Ronald Press Company, 1955. 218 pages. \$3.50.

Professor Garnett has added to his earlier analysis of *The Moral Nature and Man* this exposition of the "simple theistic faith" which is the ultimate ground of the moral life. It is a superb restatement in modern terms, and with unusual clarity, of the Kantian position with minor modifications.

He sees the distinctive element in religion to be "the attitude of devotion to something other than the self" p. (5). A succinct criticism of John Dewey leads to the conclusion that the secularistic attempt to maintain morality without religion is foredoomed to failure. "In refusing to recognize any supremely worthy object of devotion external to the self it leaves man without an external standard by which to integrate his own impulsive life and unify the social order" (p. 57). This leads to a kind and sensitive treatment of Erich Fromm's humanism with a thrilling appeal for "productive love." However, two incisive criticisms are completely disenchanting. Humanism "calls for devotion to an object that cannot spontaneously *win* devotion . . . and the ideal of the ethical life falls short of the call to full devotion." (pp. 89-90).

Crucial to his whole argument is the distinction between the traditional conscience (socially condi-

tioned) and the critical conscience (a natural constraint toward the good of others). Out of the experiences of the critical conscience one makes the "leap of faith" to find God. It is somewhat existentialist. "The idea of God is the interpretation of a lived impression" (p. 104). The intellectual content is of the least importance and only this is essential: "That man is loved of God; that he should love his neighbor as himself; and that in such love to God and man the human spirit is made whole" (p. 117).

Professor Garnett writes with an evangelical fervor for this simple, healthy-minded, and empirically sound view of religion. However, orthodox evangelicals will not be happy with him as he dismisses the traditional concepts of sin, vicarious punishment, and the dogmas of creation and omnipotence. Scholastics, of course, are wholly disfranchised from the outset by the primacy of moral experience which is the thesis of the work. Those who wish to evaluate Professor Garnett's viewpoint must consider his prior writings. Taken together his position has genuine force, and this reviewer strongly believes that in the next twenty-five years the "popular theologians" will not be those with sixteenth century views, but those who have moved to this position . . . psychologically sound, optimistically challenging, rationally coherent, and practically significant. — *John Frederick Olson*, Department of Bible and Religion, Syracuse University, Syracuse, New York.



Five Decades: History of the Congregation of the Most Holy Rosary, Sinsinawa, Wisconsin, 1849-1899. By SISTER MARY PASCHALA O'CONNOR. Sinsinawa, Wis., Sinsinawa Press, 1954. xvii + 370 pages. \$5.12.

There is usually something very appealing about the history of a religious institution. The human and the divine are so frequently found interwoven therein. This book, on the first half century of the Congregation of the Most Holy Rosary, Sinsinawa, Wisconsin, is no exception. It is a fascinating story of the early years of this order that has since spread from coast to coast and beyond the sea.

The author has skilfully caught the atmosphere of "The Mound," site of the first foundation, "easy of access. Stages from Galena arrive every Tuesday, Thursday and Saturday returning on alternate days . . ." (p. 124). The hardships of this pioneer life were offset by the peace and beauty it brought. And then there was the tireless zeal, energy and courage of the founder Father Samuel Mazzuchelli, as a constant source of inspiration. At times, however, difficulties and obstacles were so great that no human explanation can be given of how this budding congregation survived, much less grew and flourished.

Of particular interest to educators would be the account of academic training given at this time when the scholastic year ran "from the second Monday in September to the third Thursday in July." (Board and tuition \$175 per year!)

. . . the course of study named mental arithmetic, English, grammar, composition, and primary modern history for the first year. Higher arithmetic, algebra, ancient history, Latin and French were continued in the third year; rhetoric and astronomy were added. Botany, physi-

ology, chemistry and intellectual philosophy, besides the two foreign languages gave optional science courses to the fourth year. Miscellaneous writing, domestic economy and intellectual philosophy were vocational aids, while orthography, penmanship, composition and declamation supplemented the entire course. This four-year high-school course, as it was to be 'pursued by those who enter the graduating school' (pp. 125f).

Probably most striking of all is the note that runs throughout the book of the real joy that permeated these early days. It was a time when the little things in life were really appreciated by pupil and teacher alike, a time with a spirit that can teach many a lesson to our modern complex society. — *Margaret M. Bedard*, College of New Rochelle, New Rochelle, New York.



Stories about Judaism. By DAVID GOLDBERG. New York: Bookman Associates, 1954. Books 1-2, \$2.75 each.

This small volume is intended for the children between the ages of 10 and 12 of the Jewish Religious School. It purports to be a series of seventeen stirring stories about the great ideas of Judaism. Upon further examination it is found to be a highly doctrinaire and monolithic document whose primary thesis is that Judaism is not to be regarded as a national or even a cultural community but a loose association of people committed to the "belief in One God."

The primary burden of this collection is anti-Zionism. The negation of the concept of peoplehood with the idea of Israel is central to the theme and development of the book. That the author does not bother to inform his innocent readers that "the people of this nation" are also Jews and have a place within the Household of Israel reflects his strong aversion to Zionism.

To deny historical reality and substance to such fundamental concepts of Jewish religious experience as Love of Zion, and Ingathering of the Exiles and Redemption is not only to distort the facts but to emasculate the flesh and spirit from the millennial tapestry of Jewish historical development.

To explain the dedicated and vigorous support given to Zionism and the State of Israel by the vast majority of American Reform Jews, the author blames the East European Jew for tainting the purity of the classical Reform movement.

The end result of this book of spiritual "brain washing" upon the young is to alienate them from the main streams of Jewish traditions as well as to estrange them from the social and spiritual dynamics of the contemporary Jewish community. It is doubtful whether any responsible Jewish educator of either the traditional or non-traditional school will want to expose his children to a textbook of this type. — *Naphtali J. Rubinger*, Rabbi, Temple B'nai Abraham, Elyria, Ohio.



Our Christian Vocation. By JOHN HEUSS. Greenwich, Conn.; Seabury Press, 1955. 243 pages. \$3.25.

The author, now rector of Trinity Parish, New York, was for five years director of the Department

of Christian Education of the Episcopal Church. This volume of devotional messages, chosen as the Seabury Lenten Book for 1955, exhibits the concern for effective Spirit-filled parish life which Dr. Heuss exemplified during his years of general church work.

The typical complacent, worldly, promotionally minded church is a far cry from the first century fellowship, characterized by a saving fellowship with Christ, the immediacy of the Spirit, the awareness of sins forgiven, and a new life in God.

How to get from here to there? It all depends upon the witness of a few people. "No parish can fulfill its true function unless there is at the very center of its leadership life a small community of quietly fanatic, changed, and truly converted Christians" (p. 15).

Short reflective devotional treatments follow: "What has Sacrifice to Do with Worship," "Does Prayer Change Anything?" "How to Pray for Your Enemies," "Good News for Troubled Sinners." One suspects that these short sermons were originally communion sermons designed to prepare hearts and minds for the Eucharist. If so, one is persuaded to believe that many were made able to "draw near with faith."

One complaint can be lodged. In contrasting Protestant worship and Catholic worship, Dr. Heuss writes, "As we [Catholics] look at it, we are not an assembly of fairly decent people who need only inspiration. We are a congregation of sinners who first need to be forgiven" (p. 41).

Well! Is this to be taken as a distinction? If so, what exponent of historic Protestant worship would accept this description of a worshipping congregation? Surely not Luther. John Calvin? Hardly. Jonathan Edwards? Absurd. John Wesley? Again, no.

Here a good description is put up ((inadvertently, I am sure) alongside a caricature. Dr. Heuss has a lively and sympathetic understanding of good Protestant worship, and that understanding shines luminously through a dozen other pages. His Anglican foot has slipped only this once.

Busy Christian educators will do well to provide for their own souls' good in the crowded Lenten period of providing for other people. This book is in the very best tradition of earnest, searching, gospel teaching. — *Gerald Knoff*, Executive Secretary, Division of Christian Education, National Council of Churches, New York City.



A Dictionary of Pastoral Psychology. By VERGILIUS FERM [et al] New York: Philosophical Library, 1955. 336 pages. \$6.00.

It is the assumption of this volume that "there is no special psychology that may be called pastoral psychology." Instead, this subject "encompasses the whole psychological field as it relates to the work of the minister." It is the practical application of the general principles of psychology to "the area in which the professional minister performs his tasks, whether it be counseling, directing religious education, teaching, executing the practical tasks involved in an institutional church, preaching, or promoting the cause of spiritual and social welfare." Terms employed in such an enterprise ought to be "defined in the way the professionalists

would approve rather than as the minister would prefer to use them by personal preference or prejudice." This volume attempts to select such terms as the minister will find it necessary and useful to employ in his work, and to define these in a manner acceptable to the psychologist. For use as a handbook to clarify meanings of terms employed in this manner, the volume will serve a very useful, though limited, purpose. — *Charles H. Johnson*, Department of Religious Education, Perkins School of Theology, Southern Methodist University, Dallas, Texas.



The Church: A Divine Mystery. By ROGER HASSEVELDT. Translated by William Storey. Chicago: Fides Publishers Association, 1954. xii + 263 pages. \$4.50.

It has been said that theology for the layman should be written as a complete theology of the Church. *The Church: A Divine Mystery* does not pretend to be such a complete theology, but perhaps it will come to be regarded as a contribution to its formation. In it the Church is studied not as an isolated phenomenon of Christian history, but as a mystery complexly linked with the doctrines of the Trinity, creation, the Incarnation, the sacraments, the supernatural life of man on earth and his beatific life in heaven. While many of these relationships are little more than mentioned, the way to development is shown.

The Church of which the Abbe Hasseveldt writes is the Roman Catholic Church. He writes primarily for Catholics and they will find in this book much that should enrich their appreciation of their Church. Taking the Catholic faith of his reader for granted, he describes the Church from within and points out areas of doctrine that are too often overlooked. This exploration and explanation of long neglected doctrinal themes is stimulating and brings into focus and balance many elements of the Catholic life.

The author sees the Church as including the whole of history. He describes it as "the divine design for restoring all things in Christ." Prepared for in the Old Covenant with which it is organically connected, it has been built to outlast this present world and will achieve its full stature at the end of time. Then, with the completion of the work of redemption, the temporary elements which characterize its existence in this world, e.g. the sacraments, will be discarded and its permanent elements, Christ and mankind, will endure in the enjoyment of the beatific life.

The relation of Christ to the members of the Church is stressed. The Church is the Mystical Body of Christ. As a result of this mysterious identification with Christ, the members are vitally joined with him and with one another. The influence of Christ, exerted through the instrumentality of the sacraments, is life-saving: supernatural life, or grace, of which he is the source, courses through his Mystical Body affecting the individual members. These reach salvation, therefore, not precisely as individuals but as parts of the social organism which is the Total Christ.

This approach to the mystery of the Church is made largely by way of the Scriptures. It is recommended that the book be read with the Bible handy since each of the chapters is concluded by a series

of suggested projects the purpose of which is to send the reader to the Scriptures where he can examine more closely the themes which have been outlined by the author. Frequent and good use is also made of excerpts from the Fathers of the Church, particularly St. Augustine.

Inevitably, when so much is attempted, some explanations fall short of giving satisfaction. The statement of the relationship of the Church to the Trinity is not clear and would seem to be an exaggeration. The explanation of the relationship of the Church to civil society is ambiguous, and the discussion of St. Paul's concept of the Mystical Body is not sufficiently developed.

While the author's intention does not seem to have been to write a textbook, the book could easily be used for one. The chapters are short (38 of them for 263 pages) and they are generously subdivided. The projects at the end of each chapter would also recommend it as a teaching manual. It should be pointed out, however, that the matter is very advanced and mastering it would seem to require some maturity and training on the part of the student. — *William F. Hogan*, Immaculate Conception Seminary, Darlington, New Jersey.



Education Through Psychology: A Subjectivist-Idealist Format for Education. By H. L. SILVERMAN. New York: Exposition Press, 1954. 58 pages. \$3.00.

The author, a lecturer on psychology at Seton Hall University and a professional clinical psychologist, offers in this short book his own analysis and cure to the current major problems in education — including his own philosophy of education, the aims of education, the curriculum, methods of instruction, and the role of the teacher. An admitted eclectic, he draws on theories from many schools of education and psychology. His emphasis is on the individual and his psychological needs as the starting-point for determining the pattern of formal education. This book is only fifty-eight pages long. Yet it is amazing how well Dr. Silverman covers the entire area of educational theory in so concise and lucid a manner. — *Deane W. Ferm*, Director, School of Religion, Montana State University, Missoula, Montana.



The Nihilism of John Dewey. By PAUL K. CROSSER. New York: Philosophical Library, 1955. 238 pages. \$3.75.

This book is a scathing condemnation of the philosophy of John Dewey. The author, a social philosopher, claims to uncover the inner contradictions of Dewey's system of thought, and to point up "the utter meaninglessness of Dewey's philosophy of science, the utter emptiness of his philosophy of art, and the utter sterility of his philosophy of education" (p. ix). His thesis, in general, is that Dewey's position of *extreme relativism* has led to a cognitive indeterminateness which makes no distinction between the quantitative and qualitative, the alogical and logical, the fictitious and non-fictitious, the non-esthetic and esthetic, and the like. So, too, does the qualified conception of an educational experience, according to Dr. Crosser's interpretation of Dewey, lose itself in an education-

ally unqualified experience. This critique is difficult to read, chiefly because it consists in the main of a continuous succession of short quotations from Dewey's writings intermingled with the author's running commentary. — *Deane W. Ferm*, Director, School of Religion, Missoula, Montana.



The Human Career; A Philosophy of Self-Transcendence. By ROBERT ULICH. New York: Harper & Brothers, 1955. 255 pages. \$3.50.

Dr. Robert Ulich, James Bryant Conant Professor of Education at Harvard University, has added a masterly achievement to his growing list of scholarly writings. This work is the culmination of many years of wide reading combined with rare and penetrating insights. *The Human Career* is Professor Ulich's philosophy of life, extended to all areas of human experience. The author revolves his discussion around his conception of the nature of man. Man differs from the lower animals in that he is capable of conscious "self-transcendence," and as such he can have a sympathetic relation with the heart of Reality. "Man — as the ever self-transcendent being — not only reaches constantly beyond his immediate environment, but he understands himself . . . as a participant in a greater order . . . [This] invokes in him the sense of reverence and responsibility for the powers within and on which he lives and to which he may contribute" (p. 242). Professor Ulich develops this theme in the areas of ethics, religion, art, and education. Many of his fresh ideas will be startling to the orthodox, but his acumen supported by a wealth of pertinent evidence will be thought-provoking to those who continue to search for a deeper comprehension of the human situation. This book is, as William Ernest Hocking terms it, a 'magnum opus.' It is the type of writing that needs to be read again and again in order to digest the richness of its offering. — *Deane W. Ferm*, Director, School of Religion, Missoula, Montana.



Africa, World of New Men. By JOHN J. CONSIDINE. New York: Dodd & Company, 1954. 398 pages. \$4.00.

Africa, World of New Men is a journalistic account of the contrasting human tragi-comedy, or better perhaps, the sad music of humanity played with vacillation, in the area that the relativist dares call real Africa — an area extending from Cape Verde to Cape Gaudafui and from south of the Sahara to the Cape of Good Hope — covering an area of land many times more than the sub-continent of North America. (Needless to say that Father Considine does not mean to exclude North Africa from the rest of Africa, for I think that he was dashing off within the exigencies of the territories covered in its particular relation to his missionary zeal.) The journey covers impenetrable equatorial forests of convectional rains, to the semi-tropical savannah of insufficient rainfall. Then it carries one from the semi-temperate veldt to the temperate forests that fringe South Africa, and by so doing, it presents a medley of topographical variety. Along with this variegated flora and fauna Father Considine's account touches on the varying human hierarchy, from the gigantic West African to the

robust Bantu of Central and South Africa, where the pigmies of the Congo region and the Bushmen and Hottentots of South West Africa present a great question mark to thinking humanity.

However, Father Considine, a journalist of John Guntheran category as he appears to be, is not interested so much in the superficial material glamour of the panoramic views, nor so much in the aura of the contrasting vistas of the African populace, but in the spiritual enigma that presents itself to a philanthropist, who hears the cry of a few Africans for spiritual habilitation of their vast continent. It is no exaggeration to say that *Africa, World of New Men* is the first real effort to reach at the heart of the immense problems that Africa presents to mankind at large. It is wise to see either explicitly or implicitly, Father Considine's spiritual anxiety to effect a "Protean" rather than a "Procrustean" spiritual solution for the benefit of humanity.

On the other hand however, it would be unwise not to tell Father Considine to be careful about whatever he puts in black and white on Africa at this juncture — this transition period in the annals of African history — this period of economic, political and spiritual revolution produced contingently by the irrevocable flux of time. I say this with all candidness for the book from an African point of view has a lot of glaring errors which I guess are due to misinformation. However, this will not detract from the value of the book as the first objective approach to the problems of Africa and the Africans. — *Benedict C. Njoku*, The Catholic University of America, Washington, D. C.



A Jewish Tourist's Guide to the United States. By BERNARD POSTAL AND LIONEL KOPPMAN. Philadelphia: Jewish Publication Society of America, 1954. xxx + 705 pages. \$5.00.

For the first time in the history of Jewish Americana a volume solely devoted to the development of the Jewish communities in the United States has made its singular and most welcome appearance. The title of this charming and delightful book is somewhat misleading. As Dr. Jacob Marcus, director of American Jewish Archives points out in his Foreword, . . . this book might well have subtitled "The History and Institutions of American Jewry in One Easy Volume." Before the authors describe the notable sites, they present popularly and instructively the background of the Jewish community in the colonies, states and cities. History and guide book are very well combined . . . for the first time the reader has an over all picture of the Jews on the American scene.

The authors are to be commended for producing a work that is not only a travel guide depicting landmarks, sites and institutions but also a directory of wide and varied dimensions. The book profusely illustrated, presenting the biographies of people, places and institutions, traces the origin of the various American Jewish communities. Each state has its own historical introduction and a tourist guide appended to it.

A good deal of voluminous data, correspondence and research went into the making of this work; none the less there are errors and the corrections will undoubtedly be forthcoming in the ensuing editions. The reviewer personally feels since 1954

was the year of the Jewish Tercentenary perhaps the book was hastily marked for publication in honor of this momentous celebration and therefore insufficient time was devoted to perfecting the accumulative data.

Despite the unavoidable inaccuracies the "Guide" will become a standard work and is to be recommended. — *Charlotte Rubinger*, Director, Religious School, Temple Bnai Abraham; Elyria, Ohio.

BOOK NOTES

By the Power of God. By SAMUEL M. SHOEMAKER. New York: Harper & Brothers, 1954. 158 pages. \$2.00.

This is a concise discussion of the classic evangelical experience, vividly illustrated by case material in Calvary Parish, and in Pittsburgh industrial plants of individuals and groups in whom God's power was released. But it is also an impassioned plea for others who will make themselves available as conductors of God's power.

Churchmen are challenged to transcend institutional routine through conversion. "A kind of evangelism," the author maintains, "must precede any effective religious education: for until a man comes to believe in the importance or truth of religion, why should he care to learn the detailed facts of it?" In one way or another, conversion is thus made basically relevant to all other functions of the living church — *Merrill R. Abbey*, Minister, First Methodist Church, Ann Arbor, Michigan.



Making the Adult Class Vital. By RICHARD E. LENTZ. St. Louis: Bethany Press, 1954. 112 pages. \$1.00, paper.

A book intended primarily as a study text, to help teachers and members of adult classes to arrive at a better understanding of the most effective ways of Christian teaching in adult groups. Such topics as the following are included: What Is Vitality? The Adult Class and the Church; Good Methods Are Important; and What Shall We Study? The book will prove provocative to all who are seeking new insights into the problem of revitalizing the typical adult class. — *Carl Kardatzke*, Professor of Education, Anderson College, Anderson, Indiana.



The Miracles of Jesus. By DENNIS W. FOREMAN. Boston: Christopher Publishing House, 1954. 314 pages. \$3.50.

If any one goes to this book to find a discussion and an explanation of the miracles of Jesus, he will be disappointed. The author is not concerned with any traditional or up-to-date explanations of the miraculous.

He states his position as follows: —

"A miracle which occurred in such remote times and in such a distant place can have value to us today only when we see in it a parable, a likeness to our own time, our own situation in life, our own present need." (Page 25).

He thus treats thirty-seven miracles of Jesus parabolically and draws lessons applicable to our

situation today. A good example of what he does may be taken from his treatment of the miraculous draught of fishes. "What Jesus did to the sea and to the fish and to the ship is least important. What he did for the lives of the fishermen is altogether significant." From this miracle they learned that — Success in our undertakings is always as near at hand as our latest failure, if we do not simply accept the failure as the end and quit. Jesus could not or did not perform the miracle without the fishermen's help. He used the men and what the men had, when they followed his instructions. Success came to the disciples because they heeded a word of encouragement from Jesus.

The author, who has been pastor of St. Paul's Evangelical United Brethren Church at Canton, Ohio, is doubtless an excellent preacher. Every single chapter of his book offers proof of his sermonic ability. Some interpretations of miracles are often carried too far, but on the whole, the ideas are sound, even though one does not always agree that they were originally so intended by Jesus or the evangelists. — *George P. Michaelides*, Director of Schauffler Division of Christian Education, Graduate School of Theology, Oberlin College, Oberlin, Ohio.



The Interpreter's Bible. Volume IX. Editor, GEORGE A. BUTTRICK. New York and Nashville: Abingdon Press, 1954. 668 pages. \$8.75.

By this time *The Interpreter's Bible* has become known by all readers of good religious books, as to its purpose, format, plan. Volume IX carries on the high tradition set by the first five volumes already edited (volumes I, II, VII, VIII, X), carrying exposition and exegesis on Acts and Romans. G. H. C. Macgregor writes the introduction and exegesis for Acts, while Theodore P. Ferris gives the exposition; John Knox does the exegetical work, and Gerald R. Cragg the espository work, on Romans. This is perhaps one of the smallest volumes (668 pages), compared with Volume VII, which has 917 pages (including the general articles on New Testament), or Volume I with 1099 pages and Volume II with 1175 pages. The real virtue of this excellent series continues to impress me, as a thorough set of commentaries to aid the general student who wants to know and use the Bible for practical purposes of preaching and teaching, or for one who just wants to understand the Bible for its own intrinsic worth and beauty. It is hard to imagine a religious educator without these volumes in his study. As I lecture before conferences of ministers and religious educators, and usually ask them to raise their hands as to who are purchasing the series, the lecture room or sanctuary is usually filled with hands in the air. Recently after this question, I found that within thirty minutes after my lecture on books, nine new subscribers had joined the large list of those who had already subscribed! — *Thomas S. Kepler*, Professor of New Testament, Graduate School of Theology, Oberlin College.



What's Your Jewish I.Q.? By HAROLD V. RIBALOW. New York: Twayne Publishers, 1954. 106 pages. \$2.75.

The book covers over 900 questions, in the area of Bible, Judaism, Zionism, Israel, Anti-Semitism,

American History, Government, Science and Medicine, Famous Men, World Literature, Hebrew and Yiddish Literature, American and Jewish Literature, Music, Journalism, Entertainment, Sports, and two sets of General Quizzes. The book will be of value to anyone, Jew or non Jew who may want to know about Jews, in the areas referred to above.

The book reminds your reviewer of George S. Simpson's *A Book About the Bible*, published by Harper and Bros. ten years ago. However, in Simpson's book the answers are rather lengthy and go into considerable detail. Ribalow's *What's Your Jewish I.Q.* gives answers to his questions in not over a line or two. The book in many instances whets the appetite for further investigations into Jewish History rather than serves as a complete course.

Just a few examples of the questions. "In what book is the story of Susanna and the Elders told?" "Do you know who Saadia Gaon was?" "Why is the Dead Sea valuable?" "Explain the Damascus Blood Libel." The section in American History is particularly of interest now that Jews are observing the Three Hundred Years in America. And such questions as, "Who was Jacob Barsimson?" "Who was Rabbi Gershom Mendes Seixas?" "Do you know the first American physician to specialize in the diseases of the nose and throat?" "Who wrote the now famous sentence 'A Rose is a rose is a rose'?" etc., etc. These are just a few of the 900 questions.

The questions are a challenge particularly to young people, and above all to non Jews who will benefit much in checking on the answers to many questions that will be, your reviewer feels, strange and unknown, and will help to clarify much that is strange to those who are not close to Jewish history. — *Philip L. Seman*, Department of Sociology, University of Judaism, Los Angeles, California.



Narcissa & Marcus Whitman; Martyrs on the Oregon Trail. By ANN WEST WILLIAMS. ("Heroes of God Series.") New York: Association Press, 1954. 151 pages. \$2.00.

This book delves into the spirit and motives of the Whitmans, early pioneers of the West. Interpretations are based, when possible, on records, especially of Narcissa Whitman. Familiar phrases are used such as are supposed to describe a missionary's feelings. Experiences on the Oregon Trail are accurate and sometimes vivid. The story about what happened after the arrival in Oregon has real value as a chronicle of wide human and spiritual interest. — *Leila Anderson*, Field Representative of the Division of Christian Education of the Congregational Christian Churches.



Winning the Children. By GAINES S. DOBBINS. Nashville: Broadman Press, 1953. 172 pages. \$2.00.

In this little book of 168 pages, the author has presented a very comprehensive and compelling directive to parents and teachers, as well as directors of religious education, to recognize the goal of Christian teaching and the central purpose of the church — commitment to God in Jesus Christ.

At a time when the contest for the minds of

children is so definite all over the world between religious, as well as secular ideologies, it is most pertinent that such a book should be written to focus attention upon the need for a program of evangelism which is vital and broad, and which is included in the educational program of the Protestant Church.

This book will not only serve to bestir the church-related adult from his complacency and unconcern, which is so prevalent, but it can also be used as a guide or textbook in leadership for a course on evangelism for teachers and leaders in the church school.

Although the author reveals occasionally his Southern Baptist background, he leads forth in practically every chapter as the teacher of religious education with a consuming concern for the Christian growth of the child to fruition.

In the first two chapters of the book, the author states his case with historical and contemporary understanding. The sections of the book giving an analysis of the "ways" of evangelism, an evaluation of the teaching methods of the church, as well as a presentation of the needs of the child—all children; and ways to meet these needs are all consistent with the present program and goals of most of the curricular materials which are being produced by the major denominations.

His closing chapters, however, seem to have been added only for emphasis to what has already been covered in this little volume which emphasizes so dogmatically the importance of a dynamic evangelism. — *Josephine Humbles Kyles*, Director of the Department of Christian Education, Federation of Churches, Washington, D. C.



The Interpreter's Bible, Vol. III — *The First and Second Books of Kings, The First and Second Books of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job*. New York and Nashville: Abingdon Press, 1954. 1198 pages. \$8.75.

The Introduction and Exegesis of I and II Kings were written by Norman H. Snaith, while Ralph W. Sockman wrote the Exposition for I Kings and Raymond Calkins the Exposition for II Kings. W. A. L. Elmslie did all the work on I and II Chronicles, writing the Exposition as well as the Introduction and Exegesis. Raymond Bowman wrote the Introduction and Exegesis for Ezra and Nehemiah, and the Exposition for these books was prepared by Charles W. Gilkey. Bernhard W. Anderson is the author of the Introduction and Exegesis of Esther, with Arthur C. Lichtenberger responsible for the Exposition. Samuel Terrien, the Associate Editor of Old Testament Introduction and Exegesis for *The Interpreter's Bible*, wrote the Introduction and Exegesis of Job, and the commentary's Associate Editor of Exposition, Paul Scherer, wrote the Exposition.

The many people who are regular subscribers to *The Interpreter's Bible* do not have to be told the significant contribution this commentary is making to ministers, religious educators, teachers, and laymen. In this volume the treatment of Ezra-Nehemiah, Esther, and Job deserves special commendation. We have here some of the most thorough exegetical analysis that has appeared in his commentary. The discussion reveals thor-

ough knowledge of the history of the interpretation of these books, and effective use is made of the archaeological and non-biblical literary data. The extent of the exegesis, as well as the quality, deserves praise. Important contributions are made to the understanding of the history of the post-exilic period and some of the literature which belongs to it.

The Interpreter's Bible should be available in every church school library, as well as in the minister's study, and theological students can begin building their personal libraries wisely by subscribing to it. — *Herbert G. May*, Professor of Old Testament Language and Literature, Graduate School of Theology, Oberlin College.



Unabridged Concordance to the Old and New Testaments and the Apocrypha. By ALEXANDER CRUDEN. Grand Rapids, Mich.: Baker Book House, 1953 [reprint]. 719 pages. \$5.95.

This is the large, unabridged edition of Cruden's Concordance as it came from the desk of the original author, Alexander Cruden. The comments on key words have been reproduced in full. This concordance will meet both the needs of the minister as well as lay worker. It will be found very helpful in church libraries also. The concordance contains a complete alphabetical listing of every word in the Bible; a complete concordance to the names and titles given to Jesus Christ; a dictionary to the original meaning of the proper names used in Scripture; a compendium of the Holy Bible, and other features as well. — *John R. Buttz*, East Canton Church of God, East Canton, Ohio.



Handbook in the History of Philosophy. By ALBERT E. AVERY. New York: Barnes & Noble, 1954. 320 pages. \$1.50, paper.

This is a companion book in the College Outline Series to *Philosophy: An Introduction and Readings in Philosophy*. It consists of hundreds of thumb-nail sketches of the thought of leading philosophers, from the earliest known human records to the present day. This handbook is intended only as a reference book to be used in conjunction with a standard text in the field. It will be a valuable aid to students who seek a rapid review of the basic ideas of philosophers whom they have already studied in some detail. — *Deane W. Ferm*, Director, School of Religion, Montana State University, Missoula, Montana.



Concise Dictionary of Ancient History. Edited by P. G. WOODCOCK. New York: Philosophical Library, 1955. 465 pages. \$6.00.

Dr. Dagobert D. Runes of the Philosophical Library has added another fine volume to his impressive and rapidly growing Mid-Century Reference Library. This latest compendium has assembled the essential data on the important persons, places, and events of classical antiquity—from the origin of recorded history in the Mediterranean area to the fall of the Roman Empire. Hundreds of terms from the areas of biography, history, geography, mythology, literature, art, and philosophy have been defined and catalogued. The format is impressive in its orderliness and simplicity. This should prove to be a handy reference book. — *Dean W. Ferm*, Director, School of Religion, Missoula, Montana.

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